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The Miracles of King Henry vi

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UNIVERSITY PRESS
LONDON: Fetter Lane
C. F. CLAY, Manager

NEW YORK
The Macmillan Co.
BOMBAY, CALCUTTA and MADRAS
Macmillan and Co., Ltd.
TORONTO
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Henry VI, supported by S. Louis, kneels before the Virgin and Child.

From the Psalter of King Henry VI.
(Cotton MS. Domitian A. xvii, f. 50.)

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The Miracles of King Henry vi

Being an account and Translation of Twenty-three Miracles taken from the Manuscript in the British Museum (Royal 13 c. viii) with Introductions by

FATHER RONALD KNOX

Late Fellow of Trinity College, Oxford and King's Scholar at Eton College

and

SHANE LESLIE

late of King's College Cambridge

* * *

KING HENRY.

I have not stopped mine ears to their demands,
Nor posted off their suits with slow delays;
My pity hath been balm to heal their wounds,
My mildness hath allayed their swelling griefs,
My mercy dried their water-flowing tears.

SHAKESPEARE'S *Third Part of King Henry VI*, Act IV, Scene 8

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De Rege Henrico Sexto*

Pater noster. Ave. Et benedictus. Credo.

Oremus.

Deus, qui beatum regem Henricum, tuum sanctum militem, ecclesiae defensorem, amicum in omnibus adversis, perfectae caritatis amore decorasti: praesta, quaesumus, ut eius exempla sequentes tam in mundi prosperis quam in eius adversis perfecto corde tibi vivamus. Qui vivis in gloria, regnas cum potentia, moderans ac regens cuncta saecula. Amen. (*MS Gough Liturg.* 19.)

* For their copy of this prayer, the Editors are indebted to the kindness of F. Gambier Parry, Esq., of the Bodleian.

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Henry VI, supported by S. Louis, kneels before the Virgin and Child

From the Psalter of King Henry VI (Cotton MS. Domitian A. xvii, f. 50)

Bibliographical Note

The transcript from the MS was made by Miss Salisbury at the costs of Mr Harcourt Johnstone, M.P. The translation is the work of Father Ronald Knox, and the proofs were corrected by the Provost of Eton, to whom the thanks of the Editors are especially due.

Introduction

The Canonisation of King Henry the Sixth

THE Canonisation of the pious Founder of Eton College and King's College, Cambridge has been one of those dreams that haunt the mediaevalist and the antiquary. Abandoned since the great break between England and the Holy See, it is only of recent years that the Canonisation of his contemporary Joan of Arc has inspired some of those who have eaten King Henry's bread to enquire if the process cannot be completed in his holy case even at this lapse of time.

Of King Henry's reign all that is historical is already available and the curious may glean a Tudorised version of his character from the pages of Shakespeare[1] which is less flattering than the estimation in which the contemporary people of England held him, as this Manuscript certainly shews, for forty years after his death. The question of his Canonisation touched his personal sanctity and the miracles that were recorded throughout England in connection with his name. Like Charlemagne and Alfred, King Henry must be ranked among those sovereigns who deserved but failed of official canonisation in the courts of the Apostolic See. It is true that he was acclaimed as holy by his own, that his several burial-places were the scenes of pilgrimage, and that his relics were sought

[1] "Base, fearful and despairing Henry...faint-hearted and degenerate king" etc.

and venerated, but political changes on two occasions interrupted the devotion and finally frustrated the legal process in his favour at Rome.

In the first place the House of York could not allow a Lancastrian king to be publicly venerated and even raised to the honours of the altar. Henry had been hurriedly and obscurely buried at Chertsey and his martyrdom following upon the fragrance of his life led to an inconvenient pilgrimage to his grave. Richard the Third had his body disinterred and removed to an even obscurer place in St George's Chapel, Windsor, where according to the *Dictionary of National Biography* his sepulchre remained doubtful until the year 1910 when excavations revealed the undoubted remains of King Henry. The two Provosts of Eton and King's (Dr Warre and Dr James) were present at the opening of a large and decayed wooden box. They raised the lid and within an inner box found the bones "of a fairly strong man aged between 45 and 55 who was at least five feet nine inches in height," according to Professor Macalister's report, made on that striking occasion. The skull bones were much broken and the right arm, possibly carried off as a relic, was missing. The bones were reverently wrapped in a piece of white silk by the Provost of King's and laid in an oaken box. On his previous exhumation, according to Rous, the Warwickshire Antiquary, in 1474 his body was found odoriferous and largely incorrupt, the hair of head and body perfect and the face with a more meagre aspect than common.

The Yorkists were not content with hiding the holy body, for we find Lawrence Booth, Archbishop of York, issuing a monition which forbade the veneration of the

image of Henry, lately King of England in fact, but not by right. This monition was given at Scrooby (Oct. 17, 1479). The Archbishop had been annoyed to find that

Nonnulli tamen nostrae Ebor. dioecesis Christi fideles, ipsis canonibus spretis et neglectis, auctoritate propria et auctoritate ecclesiae sive Romani pontificis minime suffulti, locum, ubi statua sive ymago Henrici sexti quondam de facto regis Angliae in Ecclesia nostra metropolitanica Ebor. situabatur, venerari et ibidem publice offerre praesumpserunt quamquam ipsius corpus non ibidem sed aliunde sit humatum, in contemptum ecclesiae universalis, et in vilipendium domini nostri Edwardi Anglorum regis quarti aliorumque Christi fidelium exemplum perniciosum.....

A figure of King Henry happily remains on the great screen in York Minster to this day.

In the reign of Henry VII the devotion spread throughout England and the King took steps to glorify the royal line by applying to the Holy See for his uncle's canonisation and at the same time to prepare the wonderful Chapel at Westminster known by his name to-day for the reception of the enshrined relics of Henry the Sixth. The Eighth Innocent was petitioned first and later we have the Bull of the Sixth Alexander, *Divinae Providentiae*, issued in 1494, Cardinal Morton being Archbishop of Canterbury, to appoint a Commission to report on the Miracles of Henry the Sixth, which Bull was reissued by the Second Julius in 1504[1].

The registers of Cardinal Morton, Archbishop of Canterbury, shew that Henry the Seventh supplicated the Sixth Alexander *ut ossa Henrici Sexti transferantur ad coenobium Westmonasteriense* in 1494. Meantime the

[1] Spelman, *Concilia*, II, 720, London, 1664.

fame of the miracles made possession of the body a subject of keen dispute between the Abbots of Chertsey and Westminster and the Dean of Windsor. This ecclesiastical strife came before the Privy Council and was endorsed: *Controversia de sepultura Regis Henrici Sexti inter abbatem Westmonasterii, abbatem de Chertsey et Decanum Collegii de Windsor.* On July 26, 1498, the King made an indenture with George Fawcett, Abbot of Westminster, for the removal of the holy body to Westminster, relating how "the said King begon to make and bilde of new the Chapell of Our Lady within the Collegiat Church of Wyndsore intending to have translated the body of his said uncle into the same and nigh unto him within the said Chapell to have be buried himself...." but having taken the advice of his Council, "hath fynally determyned to convey and bring the said holy body from the said Collegiat Church of Wyndsore to the said monastery of Westminster and there to be commytted to perpetuall sepulture in the Chapell of Our Lady within the church of the said Monastery, the which Chapell oure said souverain Lord entendeth to make and bilde of new and in the same not farre from his said uncle to be buried himself." In consequence the Abbot, Prior and Convent of Westminster, anxious to house so splendid a shrine, bound themselves to pay 500 pounds of lawful money of England towards the King's costs and charges. And the account of John Islip, Sacrist and later last Abbot of Westminster, records:

Et solutis pro removacione corporis Illustrissimi Henrici Sexti a Wyndesore usque monasterium Beati Petri Westm. 500li.[1]

[1] Abbey Archives—16–17 Henry VII.

Finally the Second Julius issued his Bull *Eximiae devotionis* of 1504 authorising the translation of the body of Henry the Sixth to Westminster. The Bull referred to Henry's own wish to be buried at Westminster and bore papal testimony to his Miracles and pilgrimage...*illius corpus in Monasterio de Chertsey ordinis Sancti Benedicti Wintonensis Diocesis, loco quidem abdito et a concursu hominum remoto et Regum Sepulturae minus decenti sepeliri fecerunt; ubi cum nonnulla Miracula intercessione, ut pie creditur, dicti Henrici Sexti Regis Dominus operaretur et ad illius sepulchrum frequentia populi confluere coepisset....*

The Windsor pilgrimage became as national an institution as that to Canterbury but shorter-lived, and for lack of a Chaucer passed entirely out of the English mind. The reported cures were striking enough, for the dead as well as the blind were brought to the light by the King's intercession. As the founder of a boys' school and a client of Santa Claus, for he was born on St Nicholas' day, it is not surprising to find that many of Henry's miracles were performed in connection with children.

The progress of the Canonisation was slow and continued in the reigns of Henry the Seventh and Eighth until 1528 after which the King's Ambassador found all his energies occupied with the King's domestic troubles. According to Edward Hall, who may have been prejudiced, Henry VII abandoned the case owing to the high fees charged by the Roman Court. The popular devotion ran ahead of the official proceedings. Statues of the King appeared in Durham and Ripon Cathedrals as well as in York, while paintings with cap, sceptre and crown became

quite common in Parish Churches. In the following places they have survived to this day (generally on the screen):

Warfield Church, Berks.
Binham Abbey, Norfolk.
St Michael's Church, St Albans.
Eye, Suffolk.
Ludham Church, Norfolk.
Barton Turf Church, Norfolk.
Litcham, Norfolk.
Gateley Church, Norfolk.
Alton Church, Hampshire (wall-painting with nimbus).

In ſtained glass King Henry survives

In the St Cuthbert window in York Minſter.
In the Ante-Chapel of All Souls College, Oxford.
In St Mary's Hall, Coventry (also in tapestry).
In the Church of Ashton-under-Lyne.
In Provost Hacombleyn's Chantry, King's College, Cambridge.

Lights were burned before the King's effigy and wax votive offerings left at his grave in Windsor. The dagger which caused his death was kept by the Auguſtinians of Caversham and could be seen with its sheath by those who halted to pray in the Chapel on the bridge between Reading and Caversham. Images have survived on the lectern at King's College, Cambridge, and on the Chantry of Prince Arthur in Worceſter Cathedral. In old Churchwardens' accounts there is sometimes mention of "broches of King Henry" which were the tokens of pilgrims returning from Windsor.

Manuscripts and liturgies bear valuable teſtimony to the real cult which pervaded the scope and mind of "merrie England."

In a Cambridgeshire will of July, 1500, the testator requires "that the same executers or oon of them go or send to Mr Johne Shorne and to Kyng Henry and ther to offre and giffe j*d* or ij*d* in almez and so to delivere to the gatherer of seinct Anthony the value of xij*d*."

In another will Ambrose Pudsey of Bolton Hall in Yorkshire, sixty years after the King's death, wrote "in witness wherof this my last will and testament I dide write it with my own hande at Bolton Hall in a chamber that goode Kyng Henry the Sexte lay in and therfor it is called his chamber to this present daye."

Liturgies of King Henry the Sixth

In the book of the same Pudsey family prayers there is a prayer on the flyleaf as follows:

Oratio Beati Henrici Sexti regis Angliae et Franciae, hic vir despiciens mundum et terras triumphans divitias condidit corde, ore et manu. Ora pro nobis, beate Henrice, ut digni efficiamur promissionibus Christi.

Deus qui unigenitum Filium Tuum Dominum Nostrum Jhesum Christum famulo tuo regi nostro Henrico corpore et anima glorificatum demonstrare voluisti, praesta, quaesumus, ut eius meritis et precibus ad eternam ejusdem Dni nostri Jhesu Christi visionem pertingere mereamur; per Dõm nostr̃ Jhesum Christum Film̃ Tuum, qui tecum vivit per omnia saec̃ saeclorum.

From the same MS belonging to middle of 16th century, formerly in possession of the Pudsey family of Bolton and Barforth. Cf. MS Bodley 939:

Ave! ante ortum prophetatus,
Regnorum bis coronatus,
Quorum regimini es donatus *ex nobili progenie.*

Tua vita singularis,
Anglorum vite lucerna vocaris,
Henricus Sextus vulgo nominaris *de regali serie.*

Ave! tutor ecclesiasticorum,
Utens norma religiosorum,
Respuens vana mundanorum *misericors in omnibus.*

Mitis ut Agnus patiens
Fuisti, in Christo confidens,
Mira diversa faciens *brutis et hominibus.*

Ave! post necem, tuae prolis
Misericordiam desiderans, absque dolis,
Penetrasti radium solis, *migrans ex hoc saeculo.*

Schertesey cenobio es sepultus,
Eodem loco diu occultus,
Integer remanens ut Dei cultus, *fossus in diluculo.*

Ave! per quem plures sanantur
Aegroti, caeci illuminantur,
Peregrinantes vero liberantur *de magno periculo.*

Dementes etiam restituuntur,
Claudi, decrepiti gradiuntur,
Paralitici consequuntur *salutem in vehiculo.*

Ave! revelator carceratorum,
Pestis medecina, spes mestorum,
Maculas pellens desperatorum *febribus fatigatis.*

Resuscitator ter innocentis,
Vermes foeminae intus habentis
Sedecim(?) purgans esto petentis *protector in datis.*

In the vernacular some beautiful hymns became current such as:

As far as hope will yn lengthe
On the Kyng Henry I fix my mynde
That be thy prayer I may have ſtrenkith
In vertuous life my warks to bynde
Though I to thè have been unkynde
Off wilfulnresse long tyme and space
Off forgevenesse I aske the grace
Hop hathe me movyde to seke this place
In truſt of socor thyn old properte
Was never man cam beforne thy face
Rebellion or oder yn adversitie
Off thyn compassion commaunded them goe free
Now for thi pety to hym that all schall deme
Pray for me thy servaunt and pilgreme.

A fine hymn to King Henry is preserved on the flyleaf of a Primer of 1408 at St Cuthbert's College, Ushaw:

O blyssed king so full of vertue
The flowr of all knyghthod that never was sylyd
Thou praye for us to Chriſte Jhesu
And to hys modyr Mary myld
In all thi warkys thu was never wyld
Bott full of grace and of charyte
Mercyfull ever to man and chylde
Now sweyt kyng Henre pray for me.

O crownyd kyng with sceptur in hand
Moſt nobyll conqueror I may thee call
For thou haſt conqueryd I undyrſtand
A hevnynly kyngdome moſt imperyall

Hwar joye haboundeth and grace perpetuall
In presens of the holy Trenitie
Off wych grace thou make me parcyall
Now swet kyng Henre praye for me.

All Apoſtels and Patriarchs shall thee honor
Martyrs and Confessors with all their delygens
And eke Virgynes in the hevnynly towr
Ar glad and joyfull of thi presens
Angelys and Archangelys with ample reverence
Schall mynyſtyr and giftes bring to the
The well of pety and of pacyens
Now swet kyng Henre praye for me.

Thy prayer I truſt is herd in hevyn
With the Fadyr omnipotent
Now blyssyd be thy name to newyne
For ever att neyd thou art present
In trowbyll or payn wen I am schent
Or ſtande in warely juberte
Thy socur to me full son thu sent
Now sweyt kyng Henre praye for me.

Thy trowbulas lyf and grett vexacion
With pacyens that thu had therein
And thi conſtans in contemplacion
Has mad the hevyn for to wyne
Thy sett is ordenyd with seraphyn
As langhyght belongeth to thi regalyte
With mor melody than I can myn
Now swet kyng Henre praye for me.

O blessyd kyng so gracyous and gud
Thou praye to sett this reme in reſt
Unto our Saveyour that dyed on roud
And to hys modyr that madyn blessyd
That alkyn wrangys may be redressyd
To plesor of the Deyte
Thys I besech at my requeſt
Now swet Kyng Henre praye for me.

From a Book of Hours in Bishop Cosin's Library at Durham, v. 3. 7:

O rex Henrice vincas virtute pudice
Anglorum vere cum recto nomine sexte,
[Es] Wynsorie natus et ibi de fonte levatus
Atque coronatus in Weſtmin[ ] veneratus
Et poſt ffrancorum rex es de jure creatus
Poſt mortem carnis miracula plurima pandis
Confirmante Deo qui te praelegit ab evo
Et tibi concessit plures sanare per illum
Cecos et claudos cum debilitate retentos[1].
Atque paraliticos egrotos spasmaticosque
In nervis plures contracti te mediante
In te sperantes sanantur et auxiliantur
Et laudes Domino per te semper tribuantur.

[1] Perhaps for *retentis*. R.A.K.

Another prayer of Kynge Henre

In certe cythera[1] *rex Henricus,*
Christi servus et amicus,
Clarens jam miraculis,
Est ad locum electorum
Alme raptus, et coelorum
Gaudet habitaculis.

Hic vir magnae sanctitatis
Vivit regno claritatis
In coelorum patria.
Quem corona castitatis
Illustravit cum beatis
Coeli super atria.

Visum reddit excaecatis,
Claudis gressum et curvatis,
Laesis fert auxilium.
Aegros sanat et languores,
Febres fugat graviores
Procul in exilium.

Hic in vita multa passus
Caritate nunquam lassus
Inimicos diligit.
Ejus pietas et benigna
Mira mundo dedit signa
Quod sic pati voluit.

Miles Dei virtuosus
Cunctis fuit gratiosus,
Malis bonum reddidit.
Gaudet nunc gens Anglicorum
De patrono quem eorum
Deus sanctum reddidit.

O Rex sancte Anglicorum!
Gubernator et Francorum!
Te mox invocantibus
Esto tutum adjuvamen,
Et fer semper relevamen
Nobis deprecantibus.

[1] An obviously false reading: it looks as if "Chertsey" were at the bottom of it. "In Chertsey theca" seems just possible, but it involves an awkward hypermeter. R.A.K.

From an ancient bede-roll in the possession of the Trevelyan family, reproduced in the Trevelyan Papers, Camden Society, 1857:

Gaude princeps populorum,
Dux et decus Britanorum,
Rex Henrice nomine!
Istud regnum adornasti,
Cum honore fulminasti,
Lucens coeli lumine.

Multa sacra hic fecisti,
Caritatem servans Christi,
Mortis in supplicio.
At superbos neglexisti,
Avaritiam non petisti,
Precem praebens filio.

Frequentasti jejunare
Verbum nullum nulli dare
Ante visum Domini.
Artem terrae respuisti
Fructum carnis amisisti,
In consensu animi.

Multa bona erogasti,
Et praecepta conservasti
Omnia prudentia.
Sic in mundo te jecisti[1],
Et post mortem meruisti
Coeli existentia.

Ibi fulges clara luce,
Digna signa Christo duce
Revelasti gentibus.
Offendentes remisisti
Ac eosdem exaltisti[2],
Expurgatis mentibus.

Memor esto famulorum!
Terge sordes Anglicorum
Qui te laudant vocibus!
Fac nos omnes, o lucerna!
Introduci ad superna
Sacrosanctis precibus.

[1] gessisti. M.R.J.

[2] exsolvisti. R.A.K.

From Sarum primers of late 15th and early 16th centuries:

Rex Henrice, sis amicus nobis in angustia,
Cuius prece nos a nece salvemur perpetua.
Lampas morum, spes aegrorum, ferens medicamina,
Sis tuorum famulorum ductor in coelestia.
Pax in terra, non sit guerra Orbis per confinia:
Virtus crescat, et fervescat Charitas, per omnia.
Non sudore vel dolore moriamur subito,
Sed vivamus et plaudamus coelis sine termino.
V. Ora pro nobis Devote Rex Henrice.
R. Ut per te cuncti superati sint inimici.

The British Museum contains a fine book of prayers with obits of the Ormonde family (Harl. MSS 2887) in which are the following pieces of Henrican liturgy:

Oratio Bi Henrici Rex Angliae.

Domine Jhu Xte qui me creasti, redemisti et predestinasti ad hoc quod sum, Tu scis quod de me facere vis, fac de me secundum Voluntatem tuam cum misericordia.

Alia Orõ

Dñe Jhu Xte qui solus habes sapientiam Tu scis que mihi peccatori expediunt prout Tibi placet et sicut in oculis majestatis tue videtur de me Peccatore ita fiat cum misericordia; qui cum etc. Amen. Pater Nr. Ave Maria.

De Beato Henrico Oratio.

Rex Henricus pauperum et ecclesiae defensor ad misericordiam pronus, in caritate fervidus, clerum decoravit quem Deus sic beatificavit.

V. Ora pro nobis, devote Rex Henrice.
R. Ut digni efficiamur promissionibus Xti.

Oremus.

Deus sub cujus ineffabili providencia universi Reges regnant et imperant qui devotissimum Henricum Anglorum Regem caritate fervidum miseris et afflictis semper compassum omni bonitate clemencia que conspicuum, ut pie creditur, inter Angelos connumerare dignatus es: concede propitius ut eo cum omnibus sanctis intervenientibus hostium nostrorum superbia conteratur moribus...et quod malum est procul pellatur palma donetur et gratia sancti spiritus nobis misericordiam poscentibus ubique adesse dignetur. Qui vivis in gloria regnas cum potencia moderans saecula cuncta. Amen.

Another copy occurs in the Fitzwilliam MS 55 (*circa* 1480) in which read for *providencia* "*majestate.*"

Of late years an interest has revived in Henry the Sixth, and the possibility of his canonisation has been mentioned in Rome. But for the time being, as one who brought about the canonisation of St Osmund it must be said of Henry that others he caused to be canonised but himself he could not. The ill-luck which pursued him in life seemed to follow him after his death. "Harry of Monmouth won all, Harry of Windsor lost all" was a saying in England comparing the Fifth and Sixth Henrys. But the ill-fated one at least left the foundations of Eton and King's, Cambridge, as a perpetual monument to his glory, whereas the conquests of Henry the Fifth have long been lost even to Calais, in which as an English dependency Henry the Sixth was able to effect miracles at the time.

The fragrance of Henry's sanctity was preserved in a

Memoir by John Blaçman a Carthusian, which Dr James has edited and translated under the title of "A compilation of the meekness and good life of King Henry VI gathered by Maſter John Blacman, Bachelor of Divinity and afterward monk of the Charterhouse of London.[1]"

The account of his miracles is preserved in a MS of the British Museum (Royal 13 c. viii) from which the twenty-three authenticated and proven miracles printed in this book have been taken. The MS is paper and bears the names of Thomas Cantuarien (Cranmer) and of (Lord) Lumley, previous possessors. It is dated at the end 1500.

SHANE LESLIE

The Origin and Form of the Manuscript

THE Latin record of King Henry's miracles was based on a vernacular account which is no longer, so far as is known, in existence: the compiler has clearly not contented himself with a mere translation; he has re-told the ſtory in his own language. That language shews, perhaps, the influence of Scriptural and classical erudition rather importunately, since these reminiscences are apt to form undigeſted lumps, for all the world like the "tags" from the Gradus schoolboys introduce into Latin verses; yet on the whole the style is racy and graphic, and there is a

[1] Cambridge Univ. Press, 1919.

charming simplicity of mind underlying its flamboyant ornament. He does not seem to have intended his name to be published, contenting himself with the hope, at the end of his preface, that it may be found in the Book of Life. He does not tell us of what cloister he came: one suspects Canterbury, for Canterbury is the only provincial town (except Cambridge and Penzance) distinguished by him in parishes (No. 45), and it is only in one case, that of a Kentish miracle (No. 161), that he begins with the formula "*There still lives at Staplehurst*": he varies, too, between Canterbury and "Dorobernia" as the title of the city; and there are other small indications. The work was entrusted to him by John Morgan[1], then Dean of Windsor, but afterwards Bishop of St David's[2]. It is abundantly clear that the vernacular compilation had only one source —the depositions of the *miraculés* who came on pilgrimage to King Henry's tomb at Windsor. The earliest case is dated 1481, the latest 1500.

The compiler's principle was first to write a mere epitome of the facts, and then to append a description in full detail, mentioning places, names, and dates with the most painstaking accuracy. A certain number, however, of the miracles, occur only in the epitomized form—namely, Nos. 60 to 87, and 167 to 174, according to our numeration. He must either have forgotten to edit these, or have lost part of his MS when he had edited them—little wonder that he should do either, considering the length of the whole, and the extremely complicated efforts he made to

[1] See *Dict. Nat. Biog.*

[2] Dr James thinks he was a member of the Windsor College; but the Dean seems to *send* him the vernacular records.

number all the miracles at the side on a uniform system. Sometimes three or even four different ciphers appear in the margin, and it has only been with the utmost difficulty that the riddle of this numeration has been read; the whole list has been renumbered for the purposes of this edition, in the order in which he has left his notes.

The scraps of correspondence between Morgan and the compiler which are copied at the opening of the chronicle throw little light on its compilation. But in a sort of appendix to Miracle 111 we find mention of "a little book" which was first sent by the Dean for Latinization, and of "those four books, sent to me long afterwards, which I sewed up together with it, for fear they should become scattered or confused" (Fol. 77). What the first "little book" consisted of, there can be little doubt. The miracles marked from 1 to 29 below form a continuous series, dating from 1481 to 1490—only No. 29 is out of place, belonging to 1484, but the compiler himself tells us that it was written on a separate sheet. From 30 to 126 the miracles are almost all undated, and the dates, where they are shewn, suggest no chronological sequence. From No. 127 to No. 150 they are again dated, and proceed from the year 1486 to the year 1492. At this point, too, a fresh system of numbering begins, from 29 upwards. What has happened is clear; we were meant to go straight on from 28 to 127: and a large "T" in the margin, a reference mark occurring in these two places only, confirms the suspicion. The Brawnston miracle, which we have marked 29 below crept in by mistake as a duplicate 29, because it was on a loose sheet. And the "little book" contained simply the first instalment of miracles from 1481 to 1492—1 to 28

followed immediately by 127 to 150, fifty-two miracles in all.

The intervening numbers, then, 30 to 126, are what remains of the four books "sent long afterwards." But they are only a selection; this we are told in a special preface which comes at the beginning of them. It is only "the more evident and more famous" miracles he will include. They are all attested by the book which has been kept at Windsor from the second year after the translation of the body from Chertsey; he will not, however, reproduce them *seriatim*, but make excerpts here and there, since not all are of equal weight and importance (Foll. 30, 31). Fortunately the manner of his treatment can be determined from a set of numbers at the side, written in, but sometimes scratched out, all through the 97 miracles in question. Thus miracle 30 is "No. 5," but miracle 40 is "No. 23" instead of No. 15, so that eight miracles have clearly been omitted. And this process of "skipping" goes on, till No. 121 in our list bears the erased figure "368," the highest number mentioned. It is clear, then, that the four books in the vernacular contained 368 miracles or more, from which the compiler has selected and preserved 97 for us. Of these 70 are given both in full and in epitome, while the 27 beginning with No. 60 are only found, as we have seen, in epitome. The epitomes of eight other miracles, ranging between 117 and 148 in the vernacular original, are placed by themselves on Fol. 32 of the MS: these, like the 27 above, are not given in the detailed form, but, unlike those above, they are not counted in the compiler's scheme of numeration: they are therefore printed here at the end, Nos. 167 to 174 in our numeration.

The miracles of the four books are often dated by the day of the month, but hardly ever by the year. One was in 1484, three more in 1485, one more in 1487; that is all we know. We could, of course, find the *terminus ad quem* if we knew the date at which Morgan sent the four books to the compiler "long after" the first book. The first book was presumably sent in 1492, certainly not earlier; and, though it makes the words "long after" seem an exaggeration, it looks very much as if the compiler had already begun to work on the four later books in 1495. For in No. 58 he refers to Canon Oliver King, who, by the time of writing, had become Bishop of Exeter. Now King, according to the *Dictionary of National Biography*, was at Exeter only from 1493 to 1495, being translated in the latter year to the see of Bath and Wells. If the compiler is accurate, then, he was already transcribing the four books in 1495 at latest, although it is likely (for he complains of having to work in moments snatched from other occupations) that he did not finish them until considerably later.

The miracles marked 151 to 166 below remain to be considered. These are all dated, and all fall between the years 1497 and 1500. This was surely a fifth book, or "booklet," containing, as it were, the stop-press news from Windsor. It may be observed that towards the end of the book the accounts given of the miracles are not, taken on an average, nearly so long as the earlier ones, and they are considerably less rich in detail. The compiler will have been working against time when he finished his task—it may be that the translation of the King's body to Westminster had already been mooted, and the Canons of Windsor were anxious to have the miracles published as soon as possible.

The following table will explain the system of numbering:

No. in this edition	No. in the compiler's scheme	No. in vernacular original
1–28	Book I, 1–28	Book I, 1–28
29	Book I, Duplicate 29	Separate sheet
30–126	Book II, 1–97	Extracts from Books II, III, IV, and V, Nos. 1–368
127–150	Book I, Nos. 29–52	Book I, 29–52
151–166	Book III, Nos. 1–17	Book VI, 1–17
167–174 (epitome only)	Not numbered	Between 117 and 148 of Books II–V

At the end of the MS the date 1500 is written in large letters. This might conceivably refer to the date of the last miracle recorded, but it is more likely to be the date, or the nominal date, when the compilation was finished. Certainly that compilation cannot have ended much later: for there is no allusion to Bishop King's death in 1503, nor, still more significant, to Bishop Morgan's death in 1504. Roughly speaking, at any rate, the turn of the century saw the work completed.

It remains to consider a series of brief marginal annotations in a later hand, of singular interest and importance. It is probably the same hand that has underlined, throughout the MS, all names and dates that could be of any importance for investigating the truth of the miracles. At the beginning of each miracle, where the place and county have been underlined, there is a marginal note which repeats the name of place and county, sometimes with differences

of spelling and even of geography. After this comes, in many cases, merely a blank, but in most cases a Latin note stating whether the miracle has or has not been "approved" or "proved." Thus, for example, "Appulby, Westmoreland.....": "Caversham, Redyng. *Probatum*": "Londini. *Non reperitur.*" The note "Not found" (*non reperitur* or *non invenitur*) is the commonest; *probatum* is fairly common, and occasionally there is a more explicit note, to say that one witness or two witnesses were produced, or that the miracle is "of no effect." In no case is there a suggestion that the miracle has been disproved.

It is obvious at once that all this has reference to some re-investigation of the miracles at a later date. The compiler, of course, included no miracles but such as had been sworn to at the Windsor shrine. Did the re-investigation take place at Windsor? Manifestly not. A comparison of the various marginal notes makes it clear that the miracles recorded from certain counties were investigated, and the miracles recorded from other counties were not (hence the blank after the name). It will, perhaps, be simplest to give a complete table here to shew the distribution of the miracles between the various counties, and the area which was covered by the subsequent investigation.

This table shews at a glance that, on the whole, the miracles were investigated in the South, where they came thickest, and not in the North or even the Midlands. At the same time we cannot always say that a given county was or was not covered by the investigation; there are patches of half-and-half treatment. (That the county, not the diocese, was the unit is clear from the care with which the county is always mentioned in the margin.) Can we get

Geographical distribution of the Miracles

(36 miracles are here omitted, since the epitomized form gives no details)

County	*Total*	*Uninvestigated*	*Investigated*	*Verified*
Kent	17	–	17	7
London	15	5	10	2
Sussex	11	1	10	4
Essex	9	2	7	1
Hampshire	7	4	3	1
Northants	6	6	–	–
Surrey	5	1	4	2
Wilts	5	–	5	1
Oxon	5	1	4	1
Berks	4	–	4	1
Bucks	4	3	1	1
Middlesex	2	1	1	1
Cambs	3	2	1	0
Leics	3	3	–	–
Somerset	3	–	3	1
Dorset	3	–	3	0
Devon	3	2	1	0
Herts	3	3	–	–
Cornwall	2	1	1	0
Hunts	2	2	–	–
Rutland	2	2	–	–
Notts	2	2	–	–
Worcs	2	2	–	–
Staffs	2	2	–	–
Cheshire	2	2	–	–
Lancs	2	2	–	–
Westmorland	2	2	–	–
Norfolk	2	1	1	0
Suffolk	2	2	–	–
Beds	1	1	–	–
Warwickshire	1	1	–	–
Salop	1	1	–	–
Lincs	1	1	–	–
Durham	1	–	1	0
Wales	2	2	–	–
Calais	1	1	–	–
34 English Counties	138	61	77	23

any more definite idea of the procedure? The following basis of division will perhaps give the clearest idea. Take the seven "counties by the sea from East to West" as the song calls them—Somerset, Devon, Cornwall, Dorset, Hampshire, Sussex, Kent. Add to these the seven counties which touch the Thames (the case of Gloucestershire does not arise)—Essex, Middlesex, Surrey, Bucks, Berks, Oxon, Wilts. Add to these London proper, and call those fifteen counties "the South," and the rest of England (including even Hertfordshire, close as it comes to the capital) "the North." You then find that in the South 74 miracles were investigated out of 96, a trifle over 3 in 4. In the North only 3 were investigated out of 39, exactly 1 in 13. Some such basis of division, one feels, must have been in view when the investigation was conducted.

These figures are surely instructive. They suggest two questions: (1) why was the North left out? and (2) why was the Southern investigation left incomplete?

Why are the Northern counties omitted? Not because of hurry or indolence—it would have been easier to circularize Hertfordshire than Cornwall. Not because of the relative infrequency of the miracles; Berkshire was less worth investigating than Northamptonshire. Again, it is not easy to suppose that a complete investigation was never contemplated; if so, why did the marginal annotator take the trouble to go all through the MS, writing in the names of places and counties afresh, if it was not intended to investigate them all? The only reasonable supposition is that the returns came in from the various counties with a varying amount of delay, the most distant counties, the counties with the worst roads, and so on, being ordinarily

(but not uniformly) behind the others. And that means that the process of investigation was suddenly interrupted. There was some countermanding of orders, which either made it unnecessary for the counties to present their returns, or made it unnecessary for the annotator to record them. In either case, the investigation was unexpectedly interrupted. The three cases of investigation in the "Northern" counties—one in Durham, one in Norfolk, one at Cambridge—must be due to accidental causes; all are cases of "not found," and it may have been known from other sources that these particular *sanati* were beyond reach.

And now, why were the Southern returns left incomplete? The exceptions to the rule here are more formidably numerous. Occasionally they can be explained, as when the county is given without a place-name, but only in a very few cases. There seems no natural way of explaining the incompleteness except to invoke once more the hypothesis of a sudden interruption. The returns from some of the counties were being sent in piecemeal, not (as in Kent, Sussex and elsewhere) held up until the whole list of the local miracles had been filled in; and this gradual process was cut short by the same interruption which held up the returns from the Northern counties altogether.

There are two possible occasions on which a re-investigation of King Henry's miracles might have been thought necessary, and upon which circumstances would have been likely to check such an investigation in mid-career. Henry VII, we are told, started negotiations for the beatification of the last Lancastrian king, and dropped them on the ground (according to Hall) that the legal fees charged for the process were exorbitant—or what a Henry Tudor

would think exorbitant. Henry VIII had reopened the same negotiations, and his ambassador was pushing them at Rome, at the very moment when the declaration of his "divorce" from Catherine of Aragon broke off relations altogether between the two Courts. To which of these occasions must our marginal notes, with the investigation they imply, be referred? If to the former, it must have happened before 1509, not long after our MS was written. If to the latter, some thirty years after it.

A curious phenomenon about the statistics solves the question. No one can even glance at the miracles recorded below without noticing that King Henry was claimed as the patron of the helpless, and especially the young. So carefully is this fact emphasized that out of the whole list of miracles of which we have the full record, 138 in number, 31 happened to children under five, 24 others to young people whose age did not exceed twenty. The proportion, then, is roughly five minors to seven or eight grown-ups. Now take the list of miracles that are marked "Proved." There are 23 of these, among which nine happened to infants, and eight to minors; only six to grown-up persons. The proportion, then, here, instead of being five to every seven or eight, is nearly three to every one. Surely a violation of the proportion so marked as this must be explainable. It is. And it is explainable only on the assumption *that the investigation was made a generation after the events recorded, when only a few of the grown-up miraculés were still living.*

In two cases of "proved" miracles we have the names of the witnesses at the investigation given in the margin. In both cases (8 and 104) the actual subject of the miracle

offers himself for examination. We have other cases where a witness came forward, witnesses came forward, even the mother of the *sanatus* came forward, and yet the miracle was not registered as proved. Is it not clear that, although in the cases of cures in infancy the witness of the subject could be only hearsay evidence, the investigators insisted rigorously upon such evidence being produced? The effect was easy to foresee. In a good many cases, of course, a lapse of forty years or more would have meant a change of residence: women would have married, men would have found new employment, and so on. But over and above that a very heavy toll must already have been taken of the *miraculés* by death: hence the large total proportion of *Non reperiturs*, hence the enormous preponderance of them among the *sanati* who were already in middle life before the turn of the century[1].

Once this is admitted, the whole fact of the investigation is far easier to explain. The necessity for it arose from the long interval which had been allowed to elapse since the recorded miracles had happened. Whether or no there had been more miracles recorded since as the result of prayers to King Henry, a less arduous task than the collecting of these reports would be the re-investigation of any earlier record already in existence. Such a record already existed from King Henry VIIth's time—our record which was fetched out and made the basis of the new investigation. That it was our actual British Museum document that was used is clear from the circumstances. If the marginal

[1] Dr William Edwards, who was rector of Hollington in 1488, must have been a very old man when the investigation was made (see No. 8, below).

comments had been transcribed from another document we should have found "Caversham. *Probatum*" and "Londini. *Non reperitur*" recorded in the margin; but no transcriber would take the trouble to write in a note like "Appulby" with a blank after it when he already knew that no information from Appleby was forthcoming.

Besides, the marginal notes depend slavishly on the underlining made in our MS. If the reader will refer to the note at the end of Miracle 111 below, he will see that in describing that miracle there is a passing reference to the Brawnston miracle, No. 29 in our list. The words "Brawnston" and "Northamptonshire" have been underlined, and repeated in the margin in the annotator's usual handwriting—clearly, he had carelessly mistaken a mere reference to the Brawnston miracle for the description of a new miracle, which would need investigation.

It will easily be seen how unusually strong is the evidence in favour of these alleged miracles, except for those who disbelieve in ecclesiastical miracles on principle. They were compiled originally from the sworn testimony of pilgrims who had gone all the way (often a long distance) to Windsor to testify their gratitude. So compiled, they remained untouched for thirty years or so; after which the question of their genuineness was raised *ab initio*, with a full local investigation. Even at that distance of time, 23 miracles out of 77 were declared "proved," and if the investigation had been complete this number ought to have risen to something over 40. The attestation in each case was made by the person for whose benefit the miracle was done, and by two other first-hand witnesses.

The principle adopted in editing the miracles here is as follows. Only those which were investigated under Henry VIII and verified upon investigation are printed in full—slight excisions have been made even in these, where the narrative becomes unnecessarily diffuse. The others have been printed only in their epitomized form, with such added notes in each case as may serve to illustrate points of literary, antiquarian, or geographical interest. It would have been possible to print 23 miracles in full which would have had more literary value in them, but they would have been less representative selections for that reason. If the public should wish to see more of the stories translated in full, the desire is one that can easily be gratified.

Extracts from the Preface

I. Declaration on Fol. 5 of the Manuscript:

Nemo ergo cum hic audierit seu legerit gloriosum regem Henricum "sanctum" virum vel "beatum," nonnumquam vero "beatissimum," "felicissimum" quoque ac "sanctissimum" appellari—usitata quippe nomina sunt—existimet (quaeso) id me quasi definitiva proferre sententia.

Let no man, then, when he hears or reads of the glorious King Henry in this book under the title of a "holy" man or a "blessed," or sometimes "most blessed," "most happy," and "most holy"—all which are but current terms —let no man think, I beg, that I am using this language as if with intent to pronounce upon the facts.

II. Hymn and Prayer to King Henry, prefixed to the work (Fol. 1):

Salve miles preciose, Rex Henrice generose, Palmes vitis celice:
In radice caritatis, Vernans flore sanctitatis, Viteque angelice!
Salve flos nobilitatis, Laus et honor dignitatis, Seu corone regie;
Pie pater orphanorum, Vera salus populorum, Robur et ecclesie!
Salve forma pietatis, Exemplar humilitatis, Decus innocencie;
Vi oppressis vel turbatis, Mestis atque desolatis, Scola paciencie!
Salve fax superne lucis, Per quem servi summi Ducis Illustrantur undique,
Dum virtute lucis vere Meruisti prefulgere Tantis signis gracie!
Salve quem Rex seculorum Choris jungens angelorum Civem fecit patrie;
Te laudare cupientes Fac ut semper sint fruentes Tecum vita glorie!

V. *Veniant ad te qui detrahebant tibi.* R. *Et adorent vestigia pedum tuorum.*

Oracio.

Salus et Salvator omnium in te credencium piissime Domine Jesu Christe, qui dilectum famulum tuum regem Henricum variis tribulacionum pressuris opprimi voluisti, ut ex eius paciencie et innocentissime vite meritis, quasi quibusdam botris uberrimis, copiosa tue gracie dulcedo per miraculorum gloriam distillaret in plebem: largire, quesumus; eos omnes qui tante eius glorie congratulantes aut illum propter te aut in illo te pocius glorificando dignis gestiunt laudare preconiis, ipsius beatitudinis consorcium et hic habere per meritum et in futuro consequi per effectum. Qui cum Deo Patre et Spiritu Sancto vivis et glorificaris Deus per omnia secula seculorum. Amen.

This may be rendered (in the same metre, which is that of Cardinal Wiseman's Hymn to St Edmund, in use at Old Hall):

Hail, thou champion paſt our prizing,
From a royal house arising,
Offspring of the heavenly Vine:
In the love of Chriſt thy root is,
In his holiness thy fruit is,
For an angel's life was thine.

Hail, our monarchy's Defender,
Light that gilds our earthly splendour,
Boaſt of all that wear a crown;
Bringing health to every nation,
To the fatherless salvation,
To the Church of God renown.

Pattern, thou, of all that's holy,
Mirror, thou, of all that's lowly,
Pride of all that's innocent:
Patience, when our world is shaken
And our hearts in grief forsaken,
Finds in thee her monument.

Lamp, reflecting Chriſt's own luſtre,
In thy light his servants muſter
To his ranks the wide world o'er:
He, true Light, hath so enflamed thee,
So for his own servant claimed thee
With his graces' richeſt ſtore.

He, whose kingdom faileth never,
Hath enfranchised thee for ever
Midst the angels' company:
Grant that we who magnified thee
May attain his joy beside thee
Unto all eternity.

V. Let all that slandered thee come to thee. *R.* And worship the steps of thy feet.

Prayer.

O most loving Jesus Christ, the Health and Salvation of all that trust in thee, who wouldest have thy beloved servant King Henry oppressed with all manner of tribulations, that through his patience and through the merits of his most innocent life, like grapes trodden in the wine-press, thy faithful people might receive in a wonderful manner the overflowing riches of thy grace: grant, we beseech thee; that all they who set forth this thy most worthy praise, rejoicing in his great glory and magnifying him in thy name or thyself in him, may both win here and attain hereafter the fellowship of his eternal blessedness. Who with the Father and the Holy Spirit livest and art worshipped, God, world without end. Amen.

RONALD KNOX

Text and Translation

(The spelling and punctuation of the original MS have been preserved throughout, except in the rare cases where a slip of the pen has called for emendation. It was felt that a complete modernizing of the text would lose something of the flavour of the original.)

The Miracles of King Henry the Sixth

1. A boy of four years old, drowned in a mill-stream, was restored from the dead at the invocation of the blessed King Henry the Sixth. In the year of grace 1481, the 21st of the Fourth Edward.

(This story was attested fully some twenty years afterwards, when the enquiry was made.)

About two years before the venerable body of the blessed and most glorious King Henry the Sixth was translated from Chertsey and buried in the royal castle of Windsor, his much-honoured birth-place, a certain Richard Queston had a water-mill in the town called Westwell, ten miles distant from Canterbury. On the last day of August, 1481, being then an old man, he had taken a little boy of four years old to the mill with him, a grandson of his, to

1. *Annotatur hic qualiter puer quidam bis biennis in molendino aquatico submersus: fuerat ad inuocacionem beati regis Henrici Sexti resuscitatus a mortuis. Anno dominice incarnacionis* 1481 *qui erat annus regni Edwardi quarti regis famosissimi vicesimus primus.*

Biennio fere priusquam beati et gloriosi regis Henrici venerabile corpus de Chertsey translatum infra castrum regale de Wynsore sue scilicet natiuitatis loco colendissimo conderetur: In villa que *Westwel* vocitatur decem ab vrbe cantuariensi distans miliarijs. quidam Ricardus Queston molendinum occupabat aquaticum. Hic vir grandeuus Anno prenotato Christi videlicet incarnacionis. *1481. die mensis Augusti nouissimo* puerulum quendam bis biennem ad molendinum secum adduxerat. Cum enim

whom he was greatly devoted. The boy, given his liberty, was playing about somewhere, as boys will, while his grandfather was all intent upon his work; and, with the heedlessness of youth, he was prying about here and there by himself, when by a sudden accident he fell into a trough between the stream itself and the wheel—the mill was so designed as to let the water flow from above on to the wheel. Although the wheel was not working at the time, the water itself was flowing down from a full pond—indeed, somewhat overflowing its ordinary limits—and by the violence of its fall had stifled the boy as he lay in the bottom of the trough.

The man had not forgotten his charge, and soon afterwards called to him, to find out what he was up to. No answer; he called louder. Then he hurried up, wondering why the boy did not reply as usual. He searched all round the mill, trying one spot after another, and at last lighted

esset ipse auus infantuli: nimio in eum ferebatur affectu. Dimisso igitur puero alicubi solo more solito lusitante: ipse sedulo suis negocijs insistebat. Paruulus itaque vt discrecionis expers dum soliuagus loca varia cupiebat inuisere: casu inopinato corruit in alueolum inter ipsum scilicet aque meatum et rotam. Erat autem molendinum illud hac arte fabricatum, vt desuper vnda fluens funderetur in rotam. Que etsi tum quidem volutata non foret: pleno tamen e lacu aque ipse limites suos paululum pretereuntes: iacentem in imo puerum quadam violencia cadendi oppresserant.

Cuius nequaquam immemor vir ille: post pusillum vocare cepit et quid operaretur inquirere. At vero vbi non respondere sibi illum comperit: alcius eleuare vocem et stupefactus accurrere festinabat. hesitans curnam reddere sermonem solitum noluisset. Itaque vniuersum molendini ambitum perlustrans: singula que scrutatus loca. fortuitu

upon the place where the boy lay, incapable of movement, wholly under water. At the sight, finding himself entirely unable to rescue or even to reach him by his own efforts, he was overcome with grief and fell a-weeping. But he made all haſte to find the neighbouring farmers, and collect all those whom he could get within a circuit of three furlongs. A considerable number of folk thus gathered before long; and these, looking for the boy at the bottom of the trough, could see nothing but his two hands, which he had raised above the water, as if to ask for aid, while life was ſtill ſtrong in him. There was no checking the lamentation and no consoling the grief of the byſtanders; from this side and from that, each with his own devices, they tried to help or at leaſt to pull out the child, that was now paſt all aid. But they could light upon no plan or contrivance for doing it: there was no one in all the throng who dared go down to the bottom to reach the boy, because

tandem deuenit vbi infans aquis omnino immersus iacebat immobilis. Quod ille conspiciens cum leuare eum solus vel attingere penitus non valeret: ingemuit et multo merore concussus, totus in fletum conuertitur. Nec mora: concito cursu vicina rura colentes adijt. conuocauitque quos in spacio ſtadiorum trium poterat inuenire. Affuit itaque poſt breue non pauca hominum turba: qui in fundo puerum requirentes. nil visu percipere valuere nisi palmas vtrasque. quas dum in eo vitalis spiritus viguisset. quasi auxilium implorando super aquas extenderat. Fit igitur vndique confluencium ſtrepitus immoderatus et luctus inconsolabilis. Alius namque hinc. alius inde. omnes quoque suo more iam licet exanimem iuuare vel saltem eleuare contendunt. Sedenim qua via. qua arte sine sui dispendio id fieri potuisset: prorsus non reperiunt. Nec erat in tanta multitudine quisquam: qui ad infantem auderet in imum descendere. Ita enim anguſtiata fuerat

the design of the trough in which the wheel went round was so narrow as scarcely to give the wheel itself room to turn. So all ſtood helpless with fright, asking of one another what was to be done next.

Then on a sudden someone chanced to mention the glorious King Henry, and soon they were all invoking his memory with one voice. And so they made a common effort and got the wheel to turn; thinking that perhaps if they did this at leaſt the ſtoppage of the water would be removed and the dead body might pass out under the wheel in the rush of the ſtream. To their aſtonishment the turning of the wheel, with all the violent impulse of the ſtream, accuſtomed as it was to move a huge ſtone with all ease, could not now shift the body of one little child. So at laſt one of the onlookers, bolder than the reſt, jumped into the pool, and by ſtanding there breaſt-deep managed to catch the boy by the shoulder with an iron hook, and so drew him to land by a providence rather than by skill.

fabrica illa alueoli. in quo voluebatur rota: vt vix ipsa in eo circumferri cursu libero potuisset. Stabant igitur omnes pauore conterriti et quid agere debuissent inuicem queritantes. At vbi insperato beatus ille et gloriosus rex Henricus semel nominatus eſt: mox in eius memoriam omnes vna vociferant. Et impetu facto: versari rotam fecerunt. solutis scilicet opturamentis aquarum eſtimantes forsitan vel sic saltem subter rotam vi vehemencioris aque posse deici cadauer emortuum. | Res mira: rota voluens. Fol. 8 *b*
tantus aquarum impulsus. tanta violencia. iam non potuit paruulum vnum mouere. que ingentissimum saxum tam facili mobilitate versabat. Ad vltimum ergo vnus aſtancium qui ceteris erat audacior sese in lacum dedit. Stans que ad mamillas. vsque demersus. tractorio quodam ferreo illum ab humero tentum ad se gracia plane non arte

He was laid, then, on the dry bank, and all that saw it, finding that the body was cold already, bewailed him with woebegone faces, all hope loſt that his breath would come again to him, and the life that had been his. His parents, ſtricken with greater sorrow than all, could scarce bear the weight of their grief. Yet, with heart-felt sighs and with flowing tears, when after a while they had spent themselves in words of bitter lamentation, they began to invoke God and his glorious Virgin Mother Mary, sheltering themselves beneath the renowned merits of his champion, King Henry; praying that if that blessed man enjoyed such felicity and such worth in his sight, he would graciously deign to pour out one drop of his mercy upon the little lad. In a moment, when they had scarce all finished this manner of praying, in proof of the merits of that moſt holy man, he who lay on the ground dead and despaired of by all began to move. The breath of life thus suddenly

trahebat. Eo itaque dehinc super aridam posito: aspicientes singuli et aduertentes riguisse corpus iam frigidum. planctuosis in eum vultibus lamentantur. Spes enim omnis redituri spiritus. et vite prioris perierat. Vnde et parentes illius grauiori merore conturbati. ferre doloris magnitudinem pene nequiuerant. Verumptamen alta ab imo cordis trahendo suspiria. irrumpentibus que lacrimis poſt pusillum in voces lugubris lamentacionis resoluti: deum ceperunt et gloriosam eius genitricem virginem mariam humiliter inuocare. beati militis sui Henrici preclara merita proponentes. Id ipsum autem et ceteri omnes. Adicientes. vt si beatus ille vir tante beatitudinis. tanti meriti sit apud deum: in illius nomine, vel vnicam sue misericordie guttulam huic puerulo dignaretur benignus infundere. Nec mora: oracione hac vix ab omnibus terminata: ecce in argumentum virtutis ipsius sanctissimi viri. mortuus qui iacebat in terra ab omnibus desperatus. se mouere cepit. Et extemplo resumpto spiritu: non solum

restored to him, he returned not only to life but to perfect health, and grew to full age. He who reads of, or hears of a miracle so saving and so awe-inspiring will not doubt, surely, the readiness of the divine mercy towards those who pray, or the worth of the Saints' intercession when with devout heart we invoke it. For this is done of the Lord, and it is wonderful in our eyes[1].

2. A mad woman in a Northamptonshire village, called Ashby Leger (St Ledgers), was miraculously cured through the invocation by the faithful of the blessed King Henry. She was the wife of a certain Geoffrey Brawnston (Beanston MS).

(This is dated July 23, 1486. Northamptonshire was not included in the local investigation.)

3. A little girl, who was taken ill almost to death through swallowing a head of coarse wheat, was set free and cured wonderfully through invocation of the same blessed man, A.D. 1487.

vite pristine sed et sospitati integerrime restitutus. ad etatem ampliorem euasit. Quanta ergo in supplices suos existat diuine miseracionis promptitudo. quantumve pro miseris valeat deuota mente exorata sanctorum intercessio: profecto dubitare non poterit quisquis hoc ipsum legerit vel audierit tam salubre et sollenne miraculum. A domino enim factum est: et est mirabile in oculis nostris.

2. Quomodo femina quedam furiosa in comitatu Northamton' pago scilicet Ashbilegger vulgariter appellato. inuocato a fidelibus beato rege Henrico miraculose sanata est. Et hec quidem coniux erat cuiusdam Galfridi Beanston.

3. Quomodo infantula quedam ex deglutita spica siliginea fere vsque ad mortem languescens ad inuocacionem eiusdem beati viri mirabiliter liberata est et sanata. Anno domini 1487°.

[1] Ps. 117.

(This was the one-year-old daughter of Joan Estmond, of Somerset. No place-name is given, and the miracle was, consequently, never verified. The mother "bent a coin"—apparently a common habit in making a vow (cf. Nos. 7, 8, 17, 28, 32, 36, 88, 90, 92, 99, 111, 122, 127, 140, 142, 146, 156 below)—and promised a pilgrimage to Windsor. The coins so bent were offered at Windsor, as to Simon de Montfort at Evesham.

4. A forester, who had the chief veins (? the artery) of his right arm severed by a "catapult," almost bled to death, but was healed by hastily calling upon the glorious King Henry, A.D. 1488.

(This was in Savernake Forest; it was not traced in the investigation. The "catapult" seems to have been a particular kind of gun the man was carrying. The phrase "a huge stream of blood breaking out" suggests an artery rather than a vein. The wound reached the bone. His name was Alexander Senior.)

5. A terrible attack of the plague, affecting eleven persons in the house of one man, Thomas Symon, who were all bed-ridden with it at the same time, was driven away by an evident miracle when the blessed King Henry was invoked. In the aforesaid year (1488).

(The man lived at Farlington, near Portsmouth. Unlike most of the Hampshire miracles, it was not investigated,

4. Quomodo forestarius quidam conscisis venis principalibus brachij dextri cum cathapulta fere ad mortem vsque sanguinauit: sed inuocato glorioso rege Henrico citissime sanatus est. Anno ab incarnacione verbi dei, 1488°.

5. Quomodo plaga seuissima pestilencie vndecim personarum intra domum vnius[1] viri vocati Thome Symon simul decumbencium ad inuocacionem dicti beati regis Henrici euidenti miraculo fugata est. Anno supraposito.

[1] *Altered from* cuiusdam.

perhaps because the marginal annotator had copied "portesmouth" as "pottyemouth.")

6. How two horses belonging to the same Thomas lay long ill, but recovered wonderfully when King Henry was invoked.

7. How three pigs belonging to the same Thomas were ſtolen, but suddenly reſtored after an interval of forty days when the same blessed king was invoked.

(The pigs were young sows or perhaps sucking pigs (*nefrendi*). The fact of the theft is not certain; the disappearance and the reſtoration were equally unaccountable, but the latter followed immediately on the "bending of a penny" with invocation of King Henry.)

8. Maſter William Edwardes, vicar of the parish church of Hollington in Sussex, when his eyes had been blinded and his tongue altogether cut away, by invoking the blessed king mentally, both escaped death and recovered sight and speech suddenly, All Saints' Day, 1488.

(A marginal note tells us that this miracle was proved; another gives us the names of the witnesses who are prepared to appear, Thomas Hayward, John Parmiter, and Dr William Edwardes himself.)

...There were in these times three men dwelling in the

6. Quomodo duo equi prefati Thome diu languentes. inuocato tandem beato Henrico mirabiliter sunt sanati.

7. Quomodo tres porci eiusdem Thome furto alienati. ad inuocacionem beati regis predicti transactis iam diebus. 40. fuerunt subito reſtituti.

8. *Quomodo Magiſter Willelmus Edward' vicarius ecclesie parochialis de Holyngton in comitatu sowthsexie obcecatis oculis et lingua totaliter abscisa per inuocacionem mentalem beati regis antedicti et mortem euasit et visum loquelamque subito recuperauit ipso die feſto omnium sanctorum. Anno item* 1488.

...Fuere denique temporibus hijs infra huius vicarij Fol. 11*b*

parish of this vicar, who, moved upon I know not what occasion, but driven, I will say, by a most malignant spirit, joined in a cruel plot against the author of their salvation, the physician and guide of their souls, with fox-like cunning. They aimed at depriving him of sight and speech or even of life itself. And so, to put the crown on their guilt, to accomplish in full measure the intended effect of so horrible a crime, they chose a day of great popular devotion, the feast of the Virgin Mary and All Saints, which is celebrated by the universal Church on the first of November. On that day, when the said priest, rising at early dawn, was preparing himself to go to church and celebrate the divine office (but was still at home, all but dressed and prepared to go out), Satan's emissary, one of the three aforesaid who surpassed his fellows in the cunning of his deceit and in daring, comes up to the priest's house, knocking on the door repeatedly. And so coming in

parochiam tres viri commorantes. qui nescio qua forte occasione permoti. spiritu tamen fateor nequissimo agitati, in sue salutis auctorem in animarum suarum medicum et rectorem vulpina dolositate iniquum conspirauere consilium. vt illum scilicet et visu et loquela vel eciam vita ipsa priuarent. Vnde et in sue dampnacionis cumulum ad explendum tanti sceleris excogitatum effectum: summe celebritatis elegere *diem festum videlicet* gloriosissime virginis marie et omnium sanctorum quod in capite kalendarum Nouembrium ab omni ecclesia celebratur. Eo namque die dum memoratus sacerdos mane summo consurgens. sese ad ecclesiam diuina peracturus officia prepararet: esset tamen adhuc domi iam pene precinctus et ad emigrandum paratus. ecce satelles sathane dictorum trium vnus qui et fraude callidior et ferocitate ceteros superabat: domum adijt sacerdotis. ianuam pulsans assidue. Introgressusque pacifice. simulato scilicet amicicie

peaceably, as falsely claiming friendship, he bade him forth. "Ho, there, master!" said he, "Where are you? Why this delay? Do you mean to be late coming to church to-day? What! Still asleep, when the bell has gone twice, and all the people await your coming? But here am I, I will go along with you."

When he heard this the priest was glad, and his face lighted up; it was the shepherd recognizing the sheep's voice, but little knowing that the lamb's fleece hid a wolf: so, answering quietly, he says, "I am coming, my son; wait but a moment; I will go my way with you when I am girded." It was, to be sure, but six o'clock, and day was not dawned yet. He then who hated the light, and had claimed to himself the powers of darkness, pressed hard upon him and besought him to come out quickly, like a crafty conspirator that eagerly thirsted for his blood: even a little delay was loss and weariness to him. So after a while both set forth, and went along together, but the priest

titulo: euocauit illum. "Heus tu," inquiens "magister. Vbi es? Quo moraris optentu? An is hodie serus[1] ad ecclesiam? Quid adhuc quiescis? Ecce enim plebs vniuersa bis pulsato signo tuum prestolatur aduentum. Ast ego equidem presto. tua comitabor vestigia."

Quo ille audito hilarescit erecto vultu. Vocem siquidem sui pecoris agnouit pastor, sed agnino vellere tectum lupum non attendens, mansueto satis responso "iam" inquit "propero fili. Siste dum. En ego tecum iam accinctus abibo." Nempe hora quasi sexta erat. nec dum dies illuxerat. Ille ergo qui lucem odio habebat et tenebrarum sibi iam vsurpauerat potestatem: instabat assiduus. Hortabaturque illum ocius exiturum: sanguinem quippe callidissimus insidiator ardencius sicie-bat. Quocirca mora illi vel modica detrimentum videbatur et tedium. Egrediuntur igitur ambo post modicum pariter-

[1] *solus* MS.

went first and the other followed, the one all innocence of heart, the other villainously goading himself on with the pricks of mad hatred.

So when they had got half-way across a common they must pass through on their way, which was much overgrown with shrubs of broom, the murderer, sure that his guilty accomplices were lying in wait among the bushes near by, suddenly snatches a cord out of his sleeve and puts it about the priest's neck, and so throttling him throws him to the ground. Whereupon the two villains leaped out of their hiding-place, and exulting in this their furious onslaught and beastly rage, ran like ravening wolves upon the shepherd. And forthwith (for they had tools to their hand for the purpose, made of wood in a strange and horrid fashion, and toothed like a saw), they drew out the priest's tongue, and cut it off by the roots, as well as they might reach it with the best of their effort and of their

que procedunt. Sed iste preibat: ille sequebatur. Nichil
Fol. 12 hic ma|chinabatur doli cum fraudifer ille mentem iracundie et furoris stimulis armabat assiduis. Cum ergo ruris medium attigissent. quod scilicet interiacens geneste arbusculis copiosum transire eos[1] oportebat: coniciens carnifex ille coniuratos illos et conspiratores suos inter vicinas frutices latitare: repente e manica rapto funiculo ceruicem cinxit presbiteri. suffocatum que extimplo strauit humi. Quo facto: ecce duo nequam e latibulis exiliunt. impetu que furibundo et canina rabie debacantes irruunt in pastorem lupi rapaces. Nec mora: preparatis ad hoc ipsum instrumentis quibusdam ligneis forma mirabili et inuisa in modum serre dentatis: linguam sacerdotis extrahentes. radicitus absciderunt. quantum scilicet toto conamine et artificio exquisito potuere contingere. Ast

[1] *Altered from* illos.

craft. Yet (alack for shame!) they could not even so glut their fury and let be; but, devising with devilish intent a new and unknown form of torture, they pricked his eyeballs with needles till they had altogether made an end of his power of sight...

The priest, so misused by the bloody hands of these villains, in the midst of this bitter suffering and danger of approaching death, with contrite and humble heart devoutly entrusted his innocence and all care of himself to God alone, with his glorious Mother Mary and, moreover, that most pious and most blessed helper of the oppressed, King Henry. So while they tortured him, so while he lay tortured did he, as like to die. Meanwhile, this crime compassed, what (think you?) did those sacrilegious wretches do? Why, they leaped down secretly and took to their heels, well knowing that though the priest might

heu (proh nefas!) neque sic saciato furore quiescunt. Quinimo dehinc nouo et inaudito supplicij genere mente diabolica adinuento: oculorum eius orbes[1] acubus peracutis eousque pupugerunt. quoad visiue potencie virtutem penitus extinxissent...cum vicarius antedictus horum perfidorum cruentis manibus fuisset attractus. sciretque se iam non nisi diuino solo presidio posse mortem aufugere: inter ipsas penarum suarum acerbitates. et imminentis sue dissolucionis discrimina corde contrito et humiliato deo soli et gloriose genitrici eius marie. necnon et illi pijssimo oppressorum suffragatori Henrico regi prebeato suam innocenciam seipsumque totum deuotissime commendabat. Sic dum torqueretur: sic iam tortus vtpote moriturus agebat. Sed quid interim? Quid hoc perpetrato facinore. quid putas sacrilegi ipsi peregerint? vtique clanculo desilientes aufugiunt. secure scilicet quoniam etsi ille vita

[1] *Altered from* pupillas.

perhaps enjoy a life of misery, yet could he never betray them by word or writing, since they were well assured that he lacked the means for both. What then? Feigning a pretence of love (so that they, who deserved the utmost punishment, might yet remove from themselves all ground for ill suspicion) they came to the church door, and forthwith crying aloud with woeful voices made it known that the vicar lay in the fields, slain by robbers.

At that they moved the hearts of all with no little consternation and grief (for there were many come together there, to honour the feast), and all went out in a rout, with no time lost, all cries and groans, and so came to the place and found it even so as the villains had told them of their own misdeed. Yet no one was moved with any suspicion of them; rather all three seemed true sons and sheep of Christ's fold, suffering with their shepherd. But what need to say this, or what need to wonder? For these three

forsan miserabili frueretur: eos tamen nec dicto vnquam nec scripto valeret omnino detegere, quem sciebant neutrius organa congrua[1] iam habere. Quid igitur? Simulato denique pietatis affectu: quo scilicet omnem a se suspicionis male materiam remouerent: licet extremo iam digni supplicio, atria petunt ecclesie. Ast ilico vociferantes clamore lugubri occisum a latronibus nunciant in agro iacere vicarium, quo nimirum vniuersorum corda pauore concuciunt et merore non modico. Erant enim inibi festiuitatis gracia inuitante plurimi congregati. Qui absque
Fol. 12*b* cuncta tumultuantes. exeunt vniuersi, non sine | strepitu quidem nec gemitu. Abeuntesque in locum vtique non secus fuisse reperiunt: quam ipsi de se perhibebant latrunculi. Nemo tamen in eos sinistra quauis opinione mouetur. Magis enim singuli tanquam veri filij et oues ouilis Christi vere suo compaciuntur pastori. Sed hoc quid dixerim? Quis hoc miratur? Ecce horum medij tres sepedicti lupi

[1] congrua *interlined.*

wolves in sheep's clothing ſtood amongſt them, groaning louder and more than all the reſt. Lo now, a wonder! I say? For he who, more insensate than his fellows, had done the very deed with his own hand, rushed into the midſt with great crying and lamentation inconsolable, and in the hearing of all spoke to the prieſt as follows: "Woe is me, my father, why did I live to see you thus to-day? Why did my birth bring me to such a day as this? O that I could behold you with an easier mind!...What gallows-bird, I say, has done this sacrilege?" And as he pursued these accents of lament, behold, a wonderful thing, which could not be believed but that the power of Almighty God alone brought it to pass! At the same inſtant when he had ceased speaking, the other found power both to see and to speak, and that though he had not the means to do either, and was thought all but dead already. He saw, then, his torturers; he looked upon the shameless murderer that

ouinis amicti pellibus aſtitere. ceteris alcius amplius que gementes. Ecce inquam num[1] mirum? Nam et is qui pre aliis insaniens rem ipsam manu sua peregerat eiulatu maximo et planctu quodam inconsolabili sese ingerebat in medium, voce que huiuscemodi illum audientibus cunctis allocutus eſt. "Ei proh dolor" inquiens "mi pater ut quid hodie te viuus intueor? Cur me in hunc diem duxit natiuitas? O si equiori animo te videre meruerim! Quis inquam furcifer hoc egit sacrilegium?" Tales igitur eo prosequente threnorum modulos: ecce (quod admodum mirabile videbatur, nec credi omnino potuisset nisi sola dei omnipotentis operante virtute) ecce inquam vno eodemque momento ille loqui desierat: et iſte videre et loqui valebat vtrumque. cum non solum neutrius aptum haberet inſtrumentum. sed et pene putaretur exanimis[2]. Vidit itaque adesse tortores suos. Intuitus eſt et illum carnificem

[1] *unum* MS. [2] *examinis* MS. (?).

fawned upon him with this hypocrisy, and soon, in the hearing of all, by miracle and not by any natural power, this utterance came from his lips: "You know best," said he, "you are the guilty man, you and the two villains that stand there beside you: this is your own doing." And at that their guilt, so suddenly discovered, blushed and was tongue-tied: and so, apprehended by a speedy rush of the by-standers, they were sent to prison, to pay there the worthy penalty of their treason....

Although their wickedness, betrayed by so notable a miracle, was now brought to nought, yet our priest was carried home half-dead from the wounds of this dangerous assault. The flow of blood from his mouth and his eyes would not cease, and until midday he was mourned for dead: nor did he himself think he had anything but a painful death to look for. Yet, not forgetting his glorious patron, he bent a coin[1] in his honour, binding himself by

impudicum tanta ypocrisi blandientem. et mox ex eius ore vox hec in auribus omnium miraculo plane non natura personuit. "Tu enim" inquit "nosti. Tu ipse es. Tu inquam et qui tecum stant duo nequam. Tutemet rem fecisti." Quibus dictis: fraus ilico detecta subticuit erubescens. cum insurgentibus in eos protinus hijs qui convenerant tenti carceribus mancipantur. non immeritas impietatis sue penas inibi luituri...miraculo tam preclaro iam patefacta tabescebat iniquitas: sepedictus tamen vicarius strage mortifera sauciatus. ad propria vix deducitur semiuiuus. Cruoris quippe adhuc profluuio ab ore et oculis iugiter emanante: in meridianum vsque plangebatur vt mortuus. Nec ipse quidem aliud quam miseram mortem credidit esse[2] expectandum. Illius tamen gloriosi intercessoris sui nequaquam immemor. in eius honorem nummum flectit[3] firmissima pollicitacione se

[1] This practice is mentioned elsewhere; cf. No. 3 and No. 7, above.
[2] *ex* MS. [3] *minimum plectit* MS.

a ſtrict vow to make a pilgrimage to his tomb at Windsor, did he but live. The vow thus made, all the flow of blood stopped inſtantly; and though for some time afterwards he was bowed down with unbearable pain and kept alive with little food enough, yet from that time on he felt relief, and was ſtrengthened not in hope only but in health. And not only did he find miraculous power of speech, but he enjoyed his old power of sight, though in one eye only, using no aſſiſtance of human art....

(The record goes on to describe how, upon submitting to treatment by a doctor, Edwardes loſt the sight of his remaining eye, and recovered it only by recourse to King Henry's intercession.)

9. The treasure of a certain Thomas Attwood was found through a revelation by the blessed and glorious King Henry, and he himself was preserved from the danger of death. In the year given above.

(The scene of this miracle is "Wodmaſton," in the diocese of Wincheſter. This presumably means Woodmanſterne in Surrey, close to the scene of No. 145 below. The marginal comment on the miracle is "nullius meriti" (of no worth)—presumably because a revelation given in a dream is not of itself preternatural.)

aſtringendo sacrum eius tumulum in Wynsore visitaturum esse si viueret. Emisso itaque voto ſtetit continuo cruoris omnis effusio. Et licet aliquanto poſt tempore intollerabili dolore grauatus alimento suſtentaretur paucissimo. exinde tamen releuatus non spe sola sed et re ipsa robuſtior indies effectus eſt. Et nedum loquendi miro pociebatur officio: sed et visu licet unius tantum ocelli priſtino fruebatur. nullo | prorsus adhibito artis humane subsidio. Fol. 13

9. Quomodo thesaurus cuiusdam Thome attwod' per reuelacionem beati et gloriosi regis Henrici fuit inuentus et ipse a mortis periculo preseruatus. ebdomada prima mensis Februarij. Anno quo supra.

10. A young man, in the course of a wrestling match, was wounded by his own knife, which hung at his back. March 1 of the same year. The man's name was John Norman.

(This was at Harysam (Harrietsham?) in Kent: it was investigated but not verified.)

11. The infant daughter of Ralph Shirley was restored from the dead when her mother invoked the blessed King Henry. June 9, 1489. The girl's name was Beatrice.

(This was proved on investigation. Wiston, in Sussex, the scene of this miracle, produced three travellers in the 16th century, named Sir Anthony, Sir Thomas, and Sir Robert Shirley; this will have been an aunt.)

I must not pass over without mention of an important miracle which, I am told, took place through the merits of the renowned King Henry some time ago in Wiston, a Sussex town. For though I have known some of the dead coming back to life, in spite of all reluctance of nature, at the Saints' intercession, I can scarce restrain my pen; the greater the wonder which the mind feels, the richer is the matter for discourse, although in my case the emotion of

10. Quomodo iuuenis quidam in luctando proprio cultello a tergo pendente perfossus est. Anno eodem, die primo mensis marcij, cuius vocabulum Johannes Norman.

11. *Quomodo infantula filia Radulphi Shirley fuit a mortuis resuscitata: inuocato a matre sua beato rege Henrico. Anno domini* 1489. *Mensis Iunij: die nono. Cuius erat nomen Beatrix.*

Non pretereundum arbitror quod dudum in Wyston villa Sowthsexie incliti regis Henrici meritis actum esse didici pergrande miraculum. Cum enim reluctante natura mortuos ad vitam[1] redire sanctorum intercessione cognouerim. non possum equidem calamum continere. Vbi enim maior mentis admiracio: ibi sermo locuplecior. quam-

[1] *utam* MS.

my full heart is far greater than my capacity for writing the record. A girl of three years old was sitting under a large ſtack of firewood, in the company of other children of that age who were playing by themselves, when by a sudden and calamitous accident a huge trunk fell from the ſtack and threw her on her back in the mud, pinning her down so heavily as to deprive her inſtantly of the breath of life. It was not possible that the breath should remain in her when her whole frame was so shattered; for the trunk was of such a size that it could scarcely be moved by two grown men. You may be assured that the horror of the sight soon scattered the company of the child's friends, who forthwith ran to and fro in all directions, shewing that something untoward had occurred by their screams or their flight, not by words. Perhaps it was this warning which made the child's father come up to see what had happened: and he, looking from some diſtance off, could see that it was his little Beatrice who lay ſtretched out

quam in me longe sit fecundior animi pregnantis affectus quam scribendi facultas. Siquidem puella quedam triennis: dum coetaneis comitata suaptim lusitantibus sub ſtasse non modica focalium resideret. casu precipiti et infauſto truncus ingens ex ſtasse proruens. tactam in pectore vel ſtomacho eam obruit. ſtratam que resupinam in lutum tanto pondere compressit. vt vitalem ex ea spiritum protinus effugaret. Neque enim possibile erat toto corpore conquassato: in ea remanere vite spiraculum. Extitit quippe tantillus truncus ille. vt vix a duobus adultis potuisset amoueri. Facti igitur horrore turbata socialis illa turba infancium continuo dispergitur. Segregati que extimplo atque hinc inde cursitantes: vel vlulatu fortasse vel fuga ipsa non verbis rem aliquam inopinatam contigisse significant. Quo fortassis ammonitus pater occurrit: cupiens quid actum sit agnoscere. Prospiciensque eminus proſtratam suam sobolem agnouit beatricem. Attonitus

there. Not a little alarmed, he hastened forward, and, on drawing near and finding her already carried off by so cruel a death, found his face grow pale, and his heart wrung with an agony of grief: yet, lifting the log with some difficulty, he raised her in his hands.

Then the fountains of his eyes were loosed, and, calling his wife, he put the poor corpse in her arms. She took her unhappy burden and laid it on her bosom; and so, almost fainting with her grief, and giving expression to it with heavy groans and loud wailing, made for the church that stood hard by. There it was her purpose to pray earnestly to God for her daughter with sure faith and certain hope; for she thought her vow would be the more acceptable to God if she disposed herself to prayer far removed from the distracting sight of men, and in a hallowed place. Inspired, it may be, by the example of that holy woman, the mother of the prophet Samuel, she bent her bare knees upon the ground and made known to the Lord her heart's desire

igitur non modicum accelerauit gressum. Porro cum appropiasset: cernens infantulam tam immani mortis genere iam defunctam palluit vultu. corde que concussus doloris
Fol. 15 spiculo. ammoto | licet difficulter ligno proprijs eam alleuauit manibus. Ac demum erumpentibus oculorum fontibus coniugem aduocat: eique gemebundus hoc tam flebile funus dedit in manus. At illa: suscepto onere et in sinu collocato. pre tristicia iam pene priuata spiritu. vehemenciori gemitu alciori que fletu collacrimata. haud longe positam adiuit ecclesiam. Fide bona. spe firma. deum scilicet attencius deprecatura pro filia. Eo quippe magis placabile deo credidit suum votum: quo vel ipsa a tumultuosis hominum conspectibus segregata. vel sacraciori loco se statuerit ad orandum. Nam et illius sancte mulieris matris: scilicet samuelis. exemplo forsitan prouocata. nudis pauimento defixis genibus. non minus lacrimis quam

no less by her tears than by her prayers. So with the sacrifice of a humble heart she besought God and called for the aid of his Mother: finally, making that most blessed man King Henry her chief advocate in her need, she made a vow to honour with gifts his renowned tomb at Windsor. Her vow undertaken, she determined forthwith to say Pater and Ave five times in his honour with true devotion of heart. Which she had not yet finished, when behold the baby girl that she held tightly in her arms recovered the breath of life and looking at her sought its mother's arms.

The mother, then, seeing that she had either gained the comfort she desired, or at least was not yet disappointed of it, began to glow with a great warmth of devotion, and to magnify with ever greater courage the divine power. Nor was her motherly anxiety more readily bestowed upon her daughter than the speedy manifestation of God's pity. The mother prayed, the daughter felt relief; nor had the

vocibus domino sue mentis pandebat desiderium. Exorabat itaque deum humilitatis obsequijs: dei genitricis flagitabat auxilium. Demum et sanctissimum virum Henricum regem sui negocij singularem constituens aduocatum: ipsius apud Wynsore preclarum tumulum deuouit muneribus honorandum. Emisso itaque voto: mox intima deuocione oracionem dominicam cum salutacione angelica quinquies ob eius honorem dicere disponebat. Quod sane nondum perfecerat: cum ecce infantula. eius brachijs astricta. resumpto vite spiramine matrem aspiciens. quam familiariter se reiecit in eam. Mater igitur cernens optato se potitam solacio. aut certe penitus non frustratam: feruere cepit deuocionis ardore. et diuinam magis magis que animata magnificare potenciam. Vnde iteratis dehinc et multiplicatis precibus: augmentatur consequenter et gracia. Nec prompcior fuit in filiam materni affectus sollicitudo: quam diuine pietatis acceleracio. Itaque precatur illa. re'euatur ista. Nec illa prius quas ceperat oraciunculas

mother yet come to the end of the prayer she had set about making when the daughter received the grace that was asked for. For recovering at that very instant her regular breathing she spoke to her mother, albeit with difficult utterance, complaining of the pain she felt....And, when she had drunk once of her mother's milk, she neither used nor needed any other medicine afterwards, for she was saved only by the grace of the heavenly gift. Thanks be to God.

12. A boy named Thomas, son of Thomas Fowle, was hit in the eye by an arrow and miraculously cured, on July 22nd of the aforesaid year.

(This miracle was proved on investigation.)

Some boys were shooting arrows for sport at Marden, in the county of Kent, when, by a shocking mischance, one of them took an uncertain aim and hit a young boy of about four years old in the right eye. Loud were the cries of

consummauit quam ista quod querebatur acceperit. Nam que refuncta iam tunc anhelitu consueto: lenta licet voce matrem alloquitur. dolorem scilicet quem senciebat conquesta. At illa: hausto semel ex vbere lacte materno. reconvalescere perhibetur. nec alio quidem medicamento postac vel vsa est vel indiguit. Gracia enim sola superni muneris sospes efficitur.

Deo gracias.

12. *Quomodo puer quidam sagitta in oculo percussus: miraculose sanatus est Anno supraposito die mensis Julii* 22°. *Cuius vocabulum, Thomas, Filius Thome Fowle.*

Sagittantibus gracia recreandi pueris quibusdam loco Marden appellato comitatus cancie. contigit casu nephario et infausto. vt vnus in incertum dirigens sagittam paruulum quendam circiter annorum quatuor dextro feriret in oculo. Quo patrato facinore mox immoderatus exortus clamor audientes utriusque[1] parentes et vicinos complures

[1] *utrius* MS; a grammatical error.

consternation at the deed, so loud as to summon to the spot the parents of both lads and several of their neighbours in the countryside. All were overcome with confusion, fear, and panic; the wound was so serious and so violently inflicted that when the arrow was taken out a huge stream of that innocent blood flowed not only from it but from mouth and nose as well. None of the company could avail to stop the flow by any design or artifice; and many thought that even then the boy lay under the sentence of an untimely death. So the parents and all those present, finding no other relief, betook themselves to entreating the divine comfort with one voice, imploring the aid of Mary, the Immaculate Mother of God, and of the most pious King Henry from their inmost hearts. The issue of their pious supplications is proof of the faithful conscience and firm assurance with which it was offered. Almost at the moment when the prayer had been uttered, the flow of blood was staunched and dried up altogether: no more welled up, and after a little while they entertained

accersiuit ruricolas. Facto igitur tumultu tum horrore tum pauore turbati sunt singuli. Tam graui namque et valido confixus fuerat ictu vt extracta sagitta riuus ingens innocui cruoris non ab eo loco dumtaxat. verum eciam ab ore et naribus emanaret. Quem quidem cum nemo conueniencium modo quoquam vel artificio valeret compescere: multi illum arbitrati sunt iam tunc immature mortis necessitudini subiacere. Propterea parentes illi et qui conuenerant vniuersi (aliunde non reperientes refugium) ad diuina sola expetenda solacia concordi voto subfugiunt. intemerate genitricis dei marie et pijssimi regis Henrici intimis precordijs implorando subsidium. Porro quam fida consciencia. quam firmaque fiducia id tandem peregerint. ex ipso nobis innotescit tam pie peticionis effectu. | Fere Fol. 15 *b*
autem cum ipsa oracione prolata: ecce fluxus ille cruoris omnino sedatus et arefactus. ebullire iam desijt. Ac post

hopes of yet greater consolation, their hearts no longer weighed down by despair of the life that was thus endangered. Nor did any such despair oppress the lad's spirits; for (wonderful to tell) he soon recovered and was healed without any bandage or salve applied: insomuch that he might not only rejoice to have escaped the peril of death, but to have recovered such health, and such clear vision in the pupil of his eye as to have no difficulty in seeing and no trace left of the injury. And so, when not many days had passed, the parents brought him, in pursuance of their vow, to the holy shrine of the blessed man, with ample testimony from their neighbours; so paying to God most High, to his glorious Mother Mary, and to blessed Henry their promised thank-offerings with due devotion of heart.

13. A man at Barnet was pierced by a spear, and after lying speechless and despaired of during nearly 24 hours, was healed immediately upon invocation of the blessed

pusillum spes redijt amplioris consolacionis. Nec diucius eorum corda premebat periclitantis vite desperacio. Sed nec ipsius paruuli animum contriſtauit: siquidem (mirabile dictu) nullo dehinc apposito vel implaſtro penitus vel vnguento. ita breui conualuit et sanatus eſt puerulus: vt nedum mortis se gauderet euasisse dispendium. sed et ocelli tam integram pupillam. tam claramque aciem recepisse. vt nullum videndi impedimentum. nullumve lesure prorsus remaneret veſtigium. Quamobrem non multis poſt euolutis dierum circulis: voti bene memores parentes ipsi non sine proximorum atteſtacione sufficienti puerum ad sacrum beati viri adducunt habitaculum. soluentes deo altissimo. gloriose quoque genitrici eius marie. et beato Henrico digna cum deuocione promissa munera graciarum.

13. Quomodo vir quidam apud Barnett lancea transfossus poſt horas fere. 24. quibus ab omnibus desperatus

King Henry. This on the 17th of August in the aforesaid year.

(This was never investigated, although Barnet was so easily accessible. The *sanatus* was a certain Richard ap Meredith, who sustained the injury in an affray with the servants of John Thornbury, who were distraining upon his property. The bystanders only prayed that he might be able to make his last confession, but the recovery was complete.)

14. A certain David Buckell, living at Midhurst, Sussex, was graciously delivered by the prayers of the same man of God from a colic from which he had been suffering for ten years. February the 16th of the same year.

(The annotation only tells us that enquiry was made at Midhurst, without giving the result.)

15. One Thomas Burton was set free from his chains by an apparition of this most blessed King Henry at Colchester, and under his guidance delivered from prison. On the 10th of the same month in the same year.

(Investigated, but not verified; the story, however, shews that Colchester was merely the scene of the imprisonment; there is no evidence where Burton lived. His case may or may not have been a deserving one—it was a charge of assault and battery—but the circumstance that he had been more than 29 weeks without trial suggests that Providential interference could reasonably be expected.)

iacebat et elinguis inuocato beato rege Henrico sanus effectus est. die mensis octaui. 17. Anno domini prenotato.

14. Quomodo quidam Dauid Bukell' in Mydhed villula Sowthsexie a colica passione qua decennio laborarat meritis prefati viri dei gracie liberatus est. sub die sexto Februarij. Anno insuper eodem.

15. Quomodo homo quidam dictus Thomas Burton per apparicionem huius beatissimi regis Henrici apud colcestriam a vinculis fuit absolutus ipso que duce de carcere liberatus. die decimo mensis et anni iam prefati.

16. A farmer called John Steven was struck by lightning and fell half-dead; and for many days afterwards he was burnt up with an unbearable heat which nearly wasted him away. But at last he was wonderfully restored by the merits of blessed Henry, whose glory and worth he published abroad. March 27th, 1490.

(This is recorded as happening at "Fernham," but the enquiry was made, unsuccessfully, at Fernhurst in Sussex. It is a moral story, of a kind more common in post-Reformation England. Steven was working on a Sunday; or rather, first Vespers of the Sunday—Passion Sunday—had already been celebrated, and therefore, the chronicler says, "he should past all doubt have been keeping the sabbath": an interesting light on the strict interpretation which could be put on the Third Commandment in those days.)

17. One of the King's retainers was sick almost to death with a strange disease in Brittany; but upon invoking the man of God was healed as it were in a moment, about the same time. His name was Robert Warton.

(The man came from Salisbury, but could not be traced there when the investigation was made. The nature of the disease is obscure, but it had continued several months together, and the cure, unlike most of those recorded in

16. Quomodo agricola quidam dictus Iohannes Stevyn ictu fulminis prostratus corruit semiuiuus. et multis postea diebus intollerabili ardore succensus pene consumptus est. sed beati Henrici meritis tandem sanitati pristine mirabiliter restitutus eius gloriam et virtutem non tacuit. Mensis Marcii. 27° incepto iam Anno 1490°.

17. Quomodo Stipendiarius quidam domini regis in brittannia minori mira egritudine fere ad mortem vsque delanguens: inuocato iam dicto viro dei Henrico quasi subito sanatus est circa tempora iam prefata dictus Robertus Warton.

this chronicle, was entirely instantaneous. Warton "bent a coin" in King Henry's honour, see on No. 3 above.)

18. The little son of a pound-warden at Ashby-de-la-Zouch in the county of Leicester, William Philip by name, lay motionless and despaired of by all for four days, as the result of an unwonted and unknown sickness, but by the merits of King Henry was restored to his former state of health, on March 31st, 1490.

(The Leicestershire miracles were not investigated. The boy was only two years old, so that no sinister significance can be attached to the date of the month—actually, the illness began on March 31st.)

19. A soldier of gentle birth, Miles Branbryke, suffered unusual pain for six years through a rupture, but was fully restored to health by the blessed King, Henry of Windsor, in the aforesaid year.

(This was at Appleby: the two Westmorland miracles, the most distant of all those recorded, were naturally not included in the partial investigation that was made. The doctors of the time had, apparently, been able to do nothing for the case. It is possible that the name "Branbryke" conceals "Bainbrigge"—the Bainbrigges were a very old and widely-spread family in the North, and Burke (*History of the Commoners of Great Britain*) says that traces of them are to be found in Appleby.)

18. Quomodo paruulus filius parcarij de Ashby dealowsuche[1] in comitatu Leycestrie nomine Willelmi Phillip postquam ex egritudine insolita et ignota pleno quatriduo iacuisset immobilis et ab omnibus desperatus meritis beati regis Henrici fuit ad statum vite pristinum restitutus, pridie Kalendas Aprilis. ipso Anno Christi, 1490°.

19. Quomodo Milo Branbryke generosus ex descensu intestinorum in testiculos sex Annis miro dolore vexatus per beatum Henricum[2] regem sanitati fuit plenissime restauratus. Anno item iam dicto.

[1] *de-la-Zouch.* [2] Wynsoriensem *struck out.*

20. A certain John Stevenson, of Maidenhead, was hit on the head by a javelin, but graciously delivered from the danger of death by invocation of the glorious King Henry. In the same year.

(This was on the 16th of May, 1490; it was not verified by the investigation; but the wound was sustained in France, and Stevenson may have been still following the wars.)

21. A man lay dead, his head shattered by the fall of a large log from a waggon, yet (when this blessed man was devoutly invoked) was restored to life and walked immediately. In the aforesaid year.

(This was on the 21st of June, 1490, in the Isle of Wight; the case was not investigated. The waggoner, by name Edward Fyce, is said, on being restored to life, to have cried "Rex Henrice, tuo famulo succurre pusillo; rex Henrice, tuam fer miseratus opem"—which must be supposed to be a quotation on his part, or else to be a clever version by the Latinist.)

22. A certain Henry Fromby had been stabbed in the belly with a sword, and was preserved through King Henry from peril of imminent death by the use of mental prayer only. June 24th, in the aforesaid year.

20. Quomodo quidam Iohannes Stevynson de Maydenhed percussus iaculo caput. ad inuocacionem gloriosi regis Henrici sepedicti fuit a mortis periculo graciosissime liberatus. Anno insuper eodem.

21. Quomodo quidam ex casu magni ligni cadentis de plaustro mortuus erat. quassato scilicet capite. sed ad deuotam inuocacionem Huius beatissimi viri resuscitatus illico ambulauit. Anno insuper prenotato.

22. Quomodo quidam Henricus Fromby gladio fuerat in ventre perfossus et per beatum regem Henricum sola inuocacione mentali ab imminentis mortis periculo preseruatus. 24 Iunij. Anno quo supra.

(The *sanatus* was a retainer of one Richard Poole, and the incident took place at Montgomery. The case was never investigated; and indeed there is no record as to where the man in question ordinarily lived.)

23. Elizabeth, wife of John Lowe, died in a strange manner from a hæmorrhage, and was restored through the invocation of the aforesaid King Henry. August 8th of the same year.

(No investigation was made, because no address was preserved; the miracle happened at "Longforth" on the way back from a pilgrimage to Windsor. Longforth will be Longford, near Colnbrook. The party vowed four candles and went back to Windsor barefoot.)

24. A young man called Thomas Paynston, hired for the service of a gentleman called John Barley, was run over and all but killed by a loaded waggon; but revived at last through prayer to the most blessed King Henry. August 9th of the same year.

(This was at Ellysnon, presumably Elsenham, in the county of Essex. The case was investigated but not verified.)

25. A boy living in London was struck down by a sudden disease, and given up even by the doctors, but,

23. Quomodo Elisabeth vxor Iohannis Lowe modo miro ex sanguinis ebullicione mortua ad inuocacionem beati regis Henrici sepedicti fuerat resuscitata. Mensis Augusti die octaua. Anno quo supra.

24. Quomodo adolescens quidam Thomas Paynston vocitatus cum esset ad yconomiam conductus viri generosi Iohannis Barley ab onusta quadriga ad mortem vsque quassatus est: sed exorato tandem felicissimo rege Henrico resuscitatus. Anno eodem. die 9° mensis Augusti.

25. Quomodo puer quidam Londonijs repentina infirmitate percussus cum ab ipsis medicis esset derelictus

when his parents had vowed a pilgrimage to blessed Henry, he was cured on the spot. Sept. 18th of the same year. His name was John Lincoln.

(Investigation was made, but the miracle was not traced: "London" was even then a sufficiently vague address. The parents vowed to offer a wax effigy of the boy at the shrine.)

26. Joan, the nine-year-old daughter of Robert Barton, was graciously delivered from a terrible death by the merits of blessed Henry. Sept. 27th of the same year (1490).

(This took place at Temple, presumably Temple Hall, in Leicestershire. The place is curiously described in the MS as belonging to the Knights Hospitallers. There was no investigation in Leicestershire. The girl cut her throat accidentally in a fall.)

27. The infant daughter of Thomas Barrow was from a like death restored to her former health by a devout appeal to the said glorious man, on the 8th of October, in the same year.

(This miracle took place at Cranbrook, Kent, and was verified on investigation—not less than ten years later.)

At about the same time, and with the like issue, the crafty enemy of man's salvation brought about a fatal

facto a parentibus voto visitandi beatum Henricum sanus illico effectus est. Mensis septimi die. 18, eodem scilicet Anno. Cuius nomen Iohannes Lynkolne.

26. Quomodo Iohanna filia Roberti Barton puella fere nouennis ab horrendo mortis genere fuerat per merita beati Henrici graciosissime liberata. Mensis item septembris die 27. Anno item quo supra.

27. *Quomodo infantula filia Thome Barow per deuotam interpellacionem dicti gloriosi viri fuit a simili morte ad vitam pristinam reparata: die sub octaua, mensis item octaui. Anno iam sepedicto.*

Eodem fere tempore euentuque consimili in villa

accident in a town of the county of Kent, which is generally named Cranbrook. He who was a murderer from the beginning, how or when will he ever be glutted with blood? Were it not that his abominable malice is curbed by the divine power and mercy, no doubt but the whole world would have perished long since. It was, then, by his contrivance and cunning that the following accident befell an infant, Benedicta in name but not in fortune. She had scarce yet reached her second year, so that she had clearly no strength whether of mind or body to help herself at all; and, while she was playing by herself within the doors of her father's house, her parents being elsewhere engaged, she fell upon a knife which she had found, I know not how, and inflicted on herself a mortal wound. (?) There was no one near who could explain (?) what happened until her mother came in and found her prostrate on the ground and covered with blood, the blade of the knife having pierced her throat to the extent

quadam comitatus cancie que vulgari appellacione dicitur Crambroke callidissimus | humane salutis insidiator Fol. 24
homicidium procurauit. Qui enim ab inicio fuerat homicida: quomodo ille aut quando poterit sanguine saciari? Nam nisi diuina virtute et gracia fuisset nefanda eius malicia refrenata: totus profecto iam dudum perijsset hic mundus. Illius ergo arte et astucia factum fuisse creditur. quod infantula quedam vocabulo non sorte benedicta haud dum plene biennium consecuta (vnde nec corporis ei nec animi vires suppeditare videbantur quo se iuuaret omnino) dum intra paterni edis limina parentibus alibi occupatis versaretur soliuaga: super cultellum quem nescio qua sorte repperit irruens sese mortifero vulnere sauciauit. Nemo qui prope dum dicere potuit quemadmodum id illi contigerit. quousque demum a superueniente matre in pauimento collisa nimiumque cruentata reperta est. ipso ferro ad mensuram fere digitorum trium in eius gurgulione

of nearly three inches. And when the mother, scarce able to contain herself for the bitterness of the grief she felt, lifted her up, although till then it was thought that perhaps some life remained in her, the poor child was overcome by the terrible loss of blood, and so, in full view of all who had come to the spot, found reſt at laſt in death. For a full hour and a half after that nothing seemed to be left but the care of how they should bury her. Terrible was the grief of her parents; great, too, the grief of the neighbours who visited them: yet, all alike believing that nothing was impossible with God, who so repeatedly fills his world with fresh creations, and calls those things which are not even as the things which are, they began with one accord to implore his boundless mercy, with anguished yet with faithful hearts in the midſt of their sorrow. They began also to make promise to Henry, that blessed champion of Chriſt, of great tokens of their inward devotion, so he would deign to engage his intercession on their behalf.

transfixo. Vbi vero matris miniſterio subleuata eſt (que vtique pre doloris magnitudine iam seipsam vix capere potuit) cum adhuc forsan putaretur aliquid in ea remansisse sensitiue potencie: tam vehementem sui sanguinis effusionem non ferens virgo tenerrima: tandem in oculis omnium qui conuenerant expirando quieuit. Nichil que dehinc hora plena semisque: nisi sola superesse videbatur cura et sollicitudo funeralis. Vnde etsi parentibus ipsis permaxime, plurimum quoque aduentantibus illis vicinis meſticie causa fuerit: nichil tamen hij omnes apud deum credentes impossibile. qui tociens innouatis mundum reparat creaturis: qui vocat ea que non sunt tanquam ea que sunt, tum triſtibus tum deuotis cordibus fletu que insuper copioso, infinitam eius misericordiam ceperunt vnanimiter efflagitare, et beato militi Chriſti Henrico (vt sua pro eis suffragia dignaretur impendere:) munera deuocionis intime non pauca promittere. Mox ergo quanti ille

Nor was it long before the issue shewed, readily enough, how great was his power with God. For they had scarce risen from their places, the prayer ended, when the little girl, quickened in all her frame, felt the effect of this pious supplication. It was but a short time afterwards that she, by this gracious means alone, was restored in body, and they who stood by attained the happiness they coveted, all their trouble at an end. Thanks be to God.

28. A young man called John Wall was run over by a waggon, and lay all night under a thicket dead; the next day, by the invocation of the glorious King Henry, he was restored and healed all at once. March 5th, 1490.

(This was at White Roothing, Essex, and was verified on investigation.)

. . . With amazement we have heard of what was done in these last days at a place called White Roothing, within the borders of Essex, through the patronage of the most glorious

fuerit apud deum: facto perfacile comprobatur. Vix namque finita oracione illi de loco surrexerant: cum reuiuificatis membris omnibus tam pie supplicacionis effectum puella persenserat. Et dum illa postac tempore paucissimo hac sola gracia redintegratur corpore: Hij qui affuerant desideratam consequuntur propulsato merore leticiam. Deo gracias.

28. *Quomodo adolescens quidam Johannes Wall' ab onusta reda quassatus, tota nocte sub dumo iacebat mortuus. Et sequenti die per inuocacionem gloriosi regis Henrici resuscitatus ilico conualuit. Mensis Marcij die quinto. Anno domini.* 1490. T

id quod famosissimi ac sanctissimi regis Henrici patrocinio nouissimis iam diebus intra fines est saxonum loco Whyt Rodyng nuncupato actum audiuimus[1] et miramur.

[1] *Altered from* agnouimus.

and most holy King Henry. There was a man there of honourable birth and rank, called Robert Pokeapart: and it was a young servant of his, some seventeen years old, called John Wall, who experienced the wonderful power which the aforesaid man of God had in the name of Christ.... This young man had come home after a long interval from the famous town of London, with two companions only—one who was driving, and another young man called Dominic Pokeapart. All these together were following a loaded waggon, which contained two casks of salt fish and a considerable amount of rock salt. So, while they occupied themselves in their customary stories and in trifles (for thus they relieved the labour of their journey, and in a way shortened the distance of it), walking beside the waggon, with all too little care for themselves and their own fortunes, a sudden accident befell them. Quite unexpectedly the waggon upset, and in falling crushed

Illic namque vir erat quidam et genere spectabilis et honore, dictus Robertus cognomine Pokeaparte. cuius vernaculus Iohannes Wall' adolescens annorum decem circiter et septem iam dicti viri dei mirificam in Christo potenciam expertus est: Venerat quippe[1] ephebus iste dudum de ciuitate opiniatissima londonijs scilicet domum repetens. duobus tantum comitantibus cum eo viris. Auriga videlicet et alio iuuene cuius vocabulum dominicus cognominatus Pokeapart. Hij omnes vna oneratam quadrigam que binos habebat allecum cados et salis grossi non modicum sequebantur. Dum itaque[2] vsitatis fabulis nugis ve[3] inseruientes (quibus et eundi laborem releuabant et itineris sui stadia quodammodo breuiabant) iuxta vehiculum graderentur. suimet suarumque rerum minus prouidi: irruit in eos repentina valde calamitas. Siquidem euentu quodam inopinatissimo euersa quadriga: puerum

[1] *Altered from* itaque.
[2] *Altered from* igitur.
[3] nugis ve *dotted for deletion.*

beneath it the young man whom we have mentioned. So violently did it hurl him to the ground as to prevent the breath of life from remaining longer in him—and no wonder; the whole impact of the entire weight so leaned upon him that, had it been ten times less, it might have broken a man's back by the mere force of it. What need to say more? There stood the two companions, terribly shocked by the untoward happening, and indescribably confused between feelings of alarm and of grief, all the brightness gone from their faces, scarce able to control themselves. Poor fellows, what could they do? They were quite alone, although on a public thoroughfare, with no knowledge of any remedy that could be applied. The weight, of course, was too much for their strength; yet they tried, by holding their breath and by eking out force with art—and that a force which panic had lent them beyond the use of nature—to drag out their companion's body from under the waggon.

prefatum cadendo suppressit. tantundem solo tenus quatiens: vt viuificantem | in eo spiritum non permitteret Fol. 25
diucius immorari. Nec mirum vtique. Tota namque vis vniuersi ponderis ita in illum vergebat: vt etsi minus decuplo solo impetu dorsum comminuisse subeuntis homunculi crederetur. Quid plura commemoro? Facto tam horrifico hij qui comitabantur duo scilicet antedicti vehementer attoniti. et plus quam dici forsan erit possibile metu et merore turbati stabant immutatis vultibus iam sese intra semetipsos vix capere preualentes. Prohdolor. Quid miseri? Quid tum faciendum? Soli aderant. in publico licet meatu. ignari siquidem omnino remedij. Porro tanta moles cum eorum eciam vires superaret: conabantur attracto spiritu. arteque adiuncta viribus (quas terror ipse ministrauerat non natura) de sub reda comitis sui cadauer extrahere. Quod sane dum fecissent: tunc

When they had succeeded in this, just at the moment when they might have expected some relief, all hope of relief proved to have disappeared: there was no trace of life remaining in him. They put their heads together, feeling that they must act cautiously, or some ill-disposed person might come along and suspect them of murder, or at least reprove them for having let the accident happen through their own carelessness: so they hurriedly drew him away from the road and hid him under some thick bushes. This was about three in the afternoon. But I must not forget to mention one thing. I suppose that one of them must have been granted a special inspiration: for, before they left, he implored the pity of Almighty God with tearful face and with voice that bore witness to his contrition of heart; and, asking for the aid of Mary, the great and incomparable Mother of God, and the said glorious King Henry, he bent a penny double[1], which he promised faithfully to carry to his tomb. He, no doubt,

cum sperari solacium potissime debuisset. spes consolacionis iam longius abcesserat. Nichil quippe viuenti simile in eo amplius apparebat. Quamobrem capto alterutrius consilio (timoratis vtique cordibus agebant neu si maliuolus quispiam superuenisset. criminis homicidij forsitan haberentur[2] ipsi suspecti. aut ne eorum saltem negligencijs res accidisse conuincerentur): raptim e via trahentes dumis illud densioribus occultarunt. Hora post meridiem prope tercia. Verum ne id interim me pertranseat alterum videlicet horum. sancto (reor) inspirante spiritu vultu lacrimabili voceque contriti cordis conscia diuine sublimitatis clemenciam prius inuocasse quam recesserant. summe que et incomparabilis dei genitricis Marie necnon sepememorati gloriosi regis Henrici postulando subsidia denarium plicuisse. Ad eius sacrum tumulum fideliter deferendum.

[1] Cf. Note on No. 3, above.
[2] *Altered from* fuissent.

was less troubled over his dead friend than over his own safety, fearing, although unnecessarily, the arm of the Law. What then? They collected their wares and put them back on the waggon, and went off with all haste, their natural sorrow forgotten in these their innocent fears. And so coming home, and finding their guardian, Robert, whom we have mentioned already, they took him aside without a moment's delay and told him the cause of all their unhappiness: without saying a word to any other, or even letting themselves be seen by any other, they went and hid themselves safely until the matter should have found its issue.

Robert Pokeapart, when he had heard the story, shewed the impression it had made on him by action rather than by his words, though these were sympathetic enough. He waited till morning, for there was no suitable opportunity till then, nor did there seem to be any need of haste, since there was no hope that Wall could come to life:

Quippe: qui non tam mortui iam sodalis quam suimet erat sollicitus. metuens etsi[1] supervacue legittimam potestatem. Sed quid? Recuperatis demum rursum que repositis mercimonijs abire perpropere licet tristes. licet inoffensa consciencia timidi satagebant. Aduentantes que domum: suum ilico preceptorem Robertum videlicet antedictum reperiunt. Cui omni postposita mora secreta tamen collocucione tanti doloris causas euoluunt. Quo excepto: porro nemini. Imo se alteri cuiquam videri non sinunt. latebris se pocius munientes. quousque res exitum inuenisset[2]. At vero vir ille (hoc audito) cuiusmodi eius dolor extiterit: plus effectu ipso quam verbis (licet admodum planctuosis) expressit. Nam mane iam facto (antea quippe nec tempus erat ydoneum nec opus esse credebatur cum spes non esset

[1] *Altered from* licet.
[2] Quo excepto...exitum inuenisset *added in margin.*

then he took with him several of his immediate neighbours and went with them to the spot. He found the corpse, and had it carried back to the town, making no little lament over it; there he had it publicly exposed to view, leſt any breath of ill suspicion might bring any man to condemnation. The townspeople, when the dead man had been thus openly exhibited to them by the space of four hours, could entertain no hope for him: yet, urged thereto by the very excess of their bitter grief, conceived no less in affection for the young man than in horror at the occurrence, they all turned their eyes upward and gazed towards heaven; all ſtretched out their hands on high, and besieged the hearing of the Heavenly King with loud and heart-felt cries. And they added especially the humble mention of King Henry's memory, praying that he would give them relief.

It was timely done; a miracle followed thereupon

penitus resurgendi) assumptis vicinioribus suis non paucis ipse cum eis vna locum adijt, inuentum que cadauer reportari fecit in oppidum. Haud modicum super eo planctum efficiens. Et ne siniſtre suspicionis opinio innocentem quempiam condempnare forsitan potuisset: populis intuendum palam exposuit. Quibus denique poſtquam adhuc quatuor horarum spacijs manifeſte monſtratus eſt mortuus: etsi omnino spe vacui. nimietate tamen doloris acerbissimi (quem tum amore iuuenis tum facti horrore conceperant) prouocati, celo inhiant vniuersi. et erectis
Fol. 25*b* sursum oculis, manibus que | protensis in altum superni rectoris aures altissonis simul et cordialissimis[1] repleuere clamoribus. supradicti sanctissimi regis Henrici presertim (vt eis solacio foret) humilem iungendo memoriam. O factum peroptime quidem. Ecce enim. Ecce miraculum

[1] precationibus *struck out.*

worthy of all admiration. There was no question of the lad raving through any trance or any wandering of his wits; he had been overtaken by a shocking and sudden fate, and had remained now, his whole body stiff, for almost twenty hours: and now, that it might be seen how little power has any calamity, even death itself, against the prayers of the faithful and the merits of the Saints, he broke through the bonds of death and appeared living. At that instant he became safe and sound, and was not backward in extolling continually the praises of King Henry, speaking of his merits more often and with more devotion than of any thing besides. And truly he had reason; for from that time he had no need of any bodily medicine, save only to ensure that the health and strength of body restored to him by so notable a miracle should be protected with some care. Lest this act of the Most High should be concealed or in any wise should pass into oblivion, both the master, Robert, and the lad's own father, and moreover

omni veneracione dignissimum. Ecce inquam is qui non extasi vlla desipiens aut qualibet leuiori mentis alienacione sed immanissima sed certissima morte peremptus ad horam fere vicesimam toto rigescente iam corpore perdurarat: ecce fidelium precibus meritis que sanctorum ne quid obstare. ne vel ipsa mors posse obesse credatur: irruptis mortis vinculis homo rediuiuus apparuit. Ipso que momento sanus et sospes effectus diuinarum laudum cepit assiduus predicator existere. nichil crebrius nichil que deuocius quam beati Henrici merita commemorando. Et merito sane. Nichil quippe postac corporalis ei opus erat medicamenti: nisi vt victu vestitu que comodius tueretur sanitas et corporis valitudo tam celebri readepta miraculo. Hoc ergo opus altissimi neu celari forsan seu in obliuionem prolabi quoquo modo contingeret: tum generosus ille Robertus. tum ipsius adolescentuli genitor. tum eciam

that Dominic whom we have already mentioned, hastened to go with himself, before ten days had passed, to the sacred tomb of the glorious King Henry, and made the Church of Christ full of rejoicing, not so much over their alms as over the renown of the miracle.

29. A young girl called Alice Parkyn was working in a sand-pit, digging out the sand, when a huge weight of it fell over and around her. She was delivered from instant death by heart-felt invocation of the blessed King Henry. This happened not far from the town called Brawnston, in the county of Northampton, in the year of our Lord 1484.

(Brawnston is carefully located in the MS as four miles—it should be eight—from Welford and two from "Leges-ashby"—the historian does not remember, apparently, that we have met Ashby St Leger before. Like the other Northamptonshire miracles, this remained uninvestigated. The girl was buried under a heap of sand which was estimated at 100 waggon-loads, and was dug out alive (though it needed a further miracle to restore her health) after nearly an hour. She had invoked King Henry at the moment when the sand fell in, though hardly perhaps in

dominicus antedictus non dum decem plene dierum circulis euolutis cum ipso pariter properantes sacram gloriosi regis Henrici tumbam visitarunt. et ecclesiam Christi non tantum munusculis quantum gloria miraculi letabundam fecerunt et celebrem.

29. Quomodo iuuencula dicta Alicia Parkyn dum in arenario laboraret arenam effodiendo irruente super et circa illam immenso zabuli pondere: precordiali inuocacione beati regis Henrici fuit a desperatissimo mortis genere liberata. Haud longe a villa que Braunston vocitatur comitatus Northamton'. Anno dominice incarnacionis M° cccclxxxiiij°.

the long formula (including a quotation from Isaias) with which the chronicle credits her. A formal deposition seems, in this case, to have been made at Windsor, and the names of the witnesses are given as "Haryes. Johannes Mason. Johannes Perkyn. Willelmus Welobedd. Agnes Haryes." For the history of this deposition, see No. 111 below, at end.)

30. Simonitta Pelton, after being blind for ten years, suddenly recovered her sight, though only in one eye, when she had recourse to invocation of the blessed King Henry the Sixth.

(From this point the dating of the miracles becomes very infrequent, and it is only quite at the end of the chronicle that it is attempted again at all systematically. Simonitta made her pilgrimage from overseas—the only such pilgrimage recorded. She lived at Calais, and recovered her sight, after having invoked King Henry, in the Church of St Nicholas on Palm Sunday, "while all were kneeling before the Crucified, and the priest in the usual way had lifted the veil and begun the antiphon *Ave Rex Noster*." The miracle was not investigated.)

31. A one-eyed man, having made a vow to visit the blessed King Henry, was immediately made glad by the restoration of his lost eye.

(This was at Wellington (Salop), and did not come under investigation. His name was William Cheshire.)

30. Primo igitur annotatur qualiter Simonitta cui prenomen pelton decennio ceca. inuocato demum beato rege Henrico VI°. amissum lumen vnius saltem ocelli subito reaccepit.

31. Quomodo monoculus quidam facto voto visitandi beatum regem Henricum amissi luminis restitucione ilico letificatus est.

32. Another blind man, Henry Tukke by name, recovered clear vision after vowing from his heart a pilgrimage to King Henry.

(At Stony Stratford, Bucks—uninvestigated. Tukke bent a silver gross with a vow to King Henry one night, and saw clearly in the morning.)

33. Agnes Shene found her little son and recovered him safely from a fire through the merits of blessed Henry.

(This miracle, we learn parenthetically, took place in the year of King Henry's translation. The scene of it was Stoneleigh, near the "urbs famosissima" of Coventry. This woman had commended her child to King Henry when she went out, and returned to find her house in flames; she was already lamenting him as dead when his voice was suddenly heard shouting "Mamme, Mamme!" from within.)

34. A certain lame man called Robert Vertlet was restored to health actually at King Henry's tomb.

(Vertlet came from Winchester, where the case was afterwards investigated and verified.)

32. Qualiter alius quidam cecus dictus Henricus Tukke postquam visitandi beati Henrici tumulum precordiale votum emiserat: visus claritudinem rursus promeruit.

33. Qualiter Agnes cognomento shene infantulum suum inter flammas[1] ignium meritis beati Henrici saluum repperit et recepit incolumem.

34. *Qualiter claudus quidam dictus Robertus Vertlet*[2] *apud ipsum beati Henrici tumulum sanitati fuerit restitutus*[3].

Apud vrbem illam vetustissimam que Wyntonia nuncupatur hijs temporibus vir quidam[4] vite sue moras magnis

[1] *fammas* MS.
[2] *Altered from* Thomas Awnsell.
[3] Anno supraposito *struck out.*
[4] vir quidam *added in margin.*

There dwelt a man in these last times in the ancient city called Winchester, who dragged out his life full painfully and sadly: for a whole year he had been overtaken with such bodily weakness as to lack the use of his limbs almost entirely; and, for walking, he was not able to do it at all, scarce contriving now and again to move himself a little from his place through propping himself on two crutches. So when he had spent the space of a full year useless alike to himself and to his friends altogether, he heard of the wide renown of the most devout King Henry, which had been spread abroad everywhere through the frequent occurrence of miracles done by him: for him, therefore, he laid by offerings of devotion. And at last, at a suitable time, and namely on the first day of September, he came to the shrine of the same holy man, albeit with great labour, and worn out by pain above the usual. And here, as he venerated the holy tomb with due honour, and made many supplications before the Lord, this weakness of body all at once left him and disappeared, giving

quidem doloribus et merore trahebat. Extitit enim iam ab anno integro tanta corporis debilitate correptus vt omnium fere membrorum priuatus officio ambulare quoquam penitus non posset. vixque valeret duobus innitendo cruculis interdum de loco vel modicum se transferre. Igitur postquam anni vnius tempora consumpsisset et sibi et suis omnino inutilis: audita deuotissimi regis Henrici nobilissima fama: que ex miraculorum eius frequencia vbilibet diuulgata est: illi votiua deuocionis munera | pre- Fol. 37 *b*
parabat. Ac demum tempore congruenti die videlicet primo mensis septimi etsi non sine sudore nimio et penis grauioribus fatigatus ad eiusdem sancti viri deuenit basilicam. Vbi dum honore debito sacrum venerando sepulcrum preces multiplicaret coram domino: omnis illa corporis invalitudo subito euanescens aufugit deditque sanitati locum

place to immediate soundness of health. Whereupon he, being wonderfully rejoiced, left (for a testimony to the blessed man) the supports by which he walked hitherto, with the tokens of gratitude he had before promised, and so came back safely to his home.

35. Another sick man, called Hervey Acke, recovered his old health on the same day and in the same manner.

(Acke came from London, "vico versus portam illam ducente quae ab episcopo nomen habet, infra beatae matronae Sanctae Helenae parochiam"—which seems a long way of describing St Helen's, Bishopsgate. His case was investigated later but not verified. He also walked on crutches, and seemed even in worse health than Vertlet, though he managed to crawl all the way to Windsor, arriving on the same day. He also left his crutches at the shrine.)

36. A sick man called John Hill saw King Henry and suddenly obtained the grace of recovery.

(He lived at the Oxfordshire Dorchester, where his miracle could not be verified on investigation. He saw King Henry in a vision between waking and sleeping, when his neighbours had been making a quatriduum for him and he himself had bent a coin (see No. 3 above), both

ilico succedenti. Quo facto: miro modo exhilaratus homo, ipsa quibus antea sustentabatur podia cum oblacionis pignore promisso. beato viro relinquens in testimonium: sospes ad sua regreditur.

35. Qualiter alius quidam languidus dictus Hervius cognomento Acke eodem die et modo pristinam adeptus est sospitatem.

36. Quomodo egrotus quidam Iohannes Hyll vulgo vocitatus viso beato rege Henrico: subito sanitatis beneficium fuerat assecutus.

in King Henry's honour. His sickness was one which made it impossible for him to retain food; his cure was instantaneous.)

37. Henry Walter de Guildford, who had been wounded by a cannon at sea, thrice saw a vision of the blessed King Henry with the holy martyr Erasmus, and escaped the pains of death.

(Investigated at Guildford and verified.)

...A captain of great renown, Thomas Everingham, collected a fleet of many ships, and with no less strength for battle, at the command of King Richard the Third (who had usurped the kingdom on the death of his brother, the Fourth Edward), and, setting out to sea, braved those terrible waters of the deep and its hideous waves. His aim was, if luck were with him, to check the daring of some whom the said intruder upon the kingdom had cause to fear. And so, about the blessed festival of Pentecost, as he cruised about the wastes of the tossing deep, he found at last (as luck would have it) an opportunity to put his valour to the proof, and a use to put all these munitions

37. *Quomodo Henricus Walter de Gyldford ictu petrarie perforatus in mari: ter viso beato rege Henrico cum sancto martire Christi Erasmo mortis euasit dispendium.* miles quidam nominatissimus Thomas cognomento Euerynghám adunata nauium classe non modica nec minori forsan bellandi virtute preparata. iussu scilicet Ricardi regis tercij (qui mortuo fratre suo Edwardo iiij^{to} regnum vsurpauerat) ad mare profectus pauidas illas maris vndas immanissimos quoque fluctus nauigare temptauit. quorundam scilicet presumpsionem quos idem regni inuasor forte metuerat (fortuna fauente) refellendi gracia. Itaque circa sacre pentecostes festiua gaudia dum ille vasta fluctuantis pelagi perlustrat spacia: repperit tandem (sorte iubente) in quo milicie sue exerceret virtutem. et in quos

to, under ſtress of necessity. Some enemies, or it may be pirates of foreign race, met with him, and place and time seemed apt for an encounter. What need of many words? The ſtruggle was fierce on both sides, and much valour was shewn; but I will say no word about the accidents that befell others (for I muſt keep to my purpose and be brief), but there was one man marked out from the reſt who was overthrown by the blow of a cannon-ball: nay, his body was shot through, and it was thought that he was even then face to face with death.

Yet, by the will of Divine Providence, although the wound feſtered much and caused great inconvenience to his companions thereby, he lived, some breath yet remaining in him, until the fleets had separated and the desire of the combatants to battle had ceased. Then, leſt his wound should prove dangerous or noisome any longer to those that sailed with him, he was put overboard and taken up by a small boat: and now, as though he were

vsus preparata sibi tot vasa bellica neccessitate coactus expenderet. Namque occurrentibus aduersarijs quibusdam seu[1] aliene nacionis piratis: congrediendi locus adesse. et tempus videbatur aptissimum. Quid plura referam? Fit interea grandis vtrinque conflictus: pugnaque fortissima. Vnde tacitis plurimorum cladibus (vt paucis expediam) vnus inter ceteros electior ictu petrarie percussus obruitur. immo verius perforato corpore iam tunc putabatur oppetere. Nutu tamen superni prouisoris (etsi fetore nimio computrescens socios moleſtaret:) quousque disgregatis nauibus cessasset impetus bellatorum: superfuit. et in eo porro[2] remansit anhelitus. Tum vero ne amplius nocumento foret multitudini armatorum aut tedio: e nauicula iactatus. breuiori cimba collectus eſt. et iam

[1] quibusdam seu *altered from* ac.
[2] porro *altered from* licet tenuis.

already cut off from among the living, he began to await his end. There was no other that had any better hope for him; and so he lay, expecting no more any length of days. Yet (although his soul was loth to linger in this sickness) he remained living till almost the twelfth day, the Divine Mercy thus marvellously disposing of him. And so, the more he lacked all earthly comfort, the more richly did heavenly consolation visit him. It is a wonderful story I am to narrate: when the third night after this was almost past, and the sky had begun to whiten a little with the approach of day, one appeared to him in visible form, elegantly built, and a pilgrim by his dress—he seemed to have a gown of blue velvet, and had a yellow cap on his head, and a pilgrim's scrip slung at his side. And so he walked to and fro, giving the man no little ground of

quasi viuorum numero segregatus: diem expectabat extremum. Nemo quippe aliud quiddam de eo penitus sentiebat. Languebat igitur homo spe vite diuturnioris frustratus. Set[1] dispensante[2] miro modo diuina clemencia (licet egras interim misera illa anima traheret[3] in corpore moras) adusque duodecimum fere diem decubabat adhuc[4] superstes. Vnde et quo terreno priuabatur solacio: eo (reor) illi affuit consolacio celestis vberior. Nam profecto (mira quidem dicturus sum) tercia dehinc iam pene transacta nocte. cum scilicet apropinquante sole paulo cepisset albescere polus: apparuit ei visibili forma quidam. statura satis eleganti. Habitu que veluti[5] peregrino. Quippe qui[6] et colore blodio quasi velueto togatus capedulum in capite gestabat elbidum[7] atque appensa[8] lateri peregrinorum perula: susum iusum que prope[9] deambulabat. non minimam ei prestans et spei et admiracionis

[1] Set *interlined.* [2] tamen *struck out.* [3] *Altered from* agebat.
[4] *Altered from* vix. [5] *Altered from* quodammodo. [6] qui *interlined.*
[7] *Altered from* gresium. [8] que *struck out.*
[9] prope *altered from* iuxta hominem.

hope and of amazement; saying no word, but shewing himself gracious in mien. And the man, looking at him (for all he had a rough black beard upon him, as if it had been fifteen days uncared for) recognized him by his features as that blessed and glorious champion of Christ, King Henry, that was come to his aid. And anon, looking in another direction (I know not why) he saw that the holy martyr Erasmus (for whom he chanced to have a special devotion) lay near him, as if with the pain of his sufferings renewed, just as he is often represented in churches as being tortured by his executioners.

Seeing all this, the man conceived great gladness of heart, and from that time entertained no little confidence that he could hope for recovery: and so began, as well he might, to promise to God offerings of gratitude. He says, moreover, that this happened to him more than once; the same vision being shewed him on the following and on the third night, with no difference of manner, place, or time,

materiam. Nichil tamen locutus. satis se amabilem prebebat aspectu. Quem ille intuitus: licet nigra. licet inculta quodammodo barba. acsi scilicet quindena fuerit neglecta: vultu deprehendit beatum illum et gloriosum militem Christi Henricum certissime sibi adesse presidio. At (nescio quomodo) verso deinde[1] aliorsum aspectu: visus est eciam illi sanctissimus martir Erasmus (quem forte speciali venerabatur deuocione) ea forma qua a carnificibus tortus depingi solet in ecclesijs ipsis iam quasi renouatis passionum torturis iuxta iacere. Quibus ille visis: exhileratur corde, et exinde non minimam sperande salutis adeptus fiduciam: deo nimirum soluere cepit munuscula graciarum. Porro non semel id accidisse. sed et sequenti ac tercia demum nocte eandem sibi visionem sub eisdem quoque omnino formis locis et tempore

[1] *Altered from* fortuitu.

and he himself ſtill full awake. (And indeed, so unbearable was the pain which vexed him that it is likely he could not sleep even for a little while.) He desired anxiously, moreover, to speak to blessed Henry, and to enjoy his converse; but in truth he was faint of heart, overcome with a natural fear and trembling, and his spirit was so troubled in him that he dared not open his mouth to speak. But what of that, seeing that the bitterness of his great pain grew less meanwhile? He was ſtill but half alive, yet he was comforted at heart, and from that time on enjoyed far happier days in comparison with those lately passed.

At laſt, when eleven days had gone by, the wind became favourable and he was brought into port and so taken from the ship into a hospital. And now he was for calling in the aid of doctors, but of these none dared to undertake the case, for all said he muſt without doubt die presently. So once more he sought the divine aſſiſtance, betaking himself to invoking the prayers of God's blessed Mother,

asseuerat oſtensam. ipso adhuc scilicet plene vigilante. Imo vero qui tam intolerabili dolore affectus vel ad modicum forsitan sompnum capere non valebat. Nam et beatum Henricum | alloqui ipsius que optabat anxie frui colloquio. Fol. 39
Sed reuera humano quodam attactus metu et tremore expauit animo et eousque turbatus eſt in eo spiritus: ne ausus fuerit (vt loqueretur) os penitus aperire. Sed quid? Fit tamen interim tolerabilior tanti doloris acerbitas. Et quamuis adhuc semiuiuus: confortabatur spiritu. ducebat que dehinc dies longe (si comparari licet) quam antea letiores. Vnde decursis tandem diebus vndecim (aura flante secunda) ad portum applicatus. e nauique susceptus hospicio: medicorum solamina protinus perquirebat. At vero nemine illum contingere auso: (vniuersi quippe continuo moriturum proculambiguo asserebant) rursus diuina subsidia repetens ad beate dei genitricis beatorum que

and those holy men, Erasmus I mean and Henry the servant of Christ aforesaid. Nor was he disappointed, for then immediately, by grace rather than by his own efforts, he found a surgeon who contrived to cut away the gangrened flesh on both sides as far as he might, and to bind the wound at last and soothe it with ointments; so giving him, not health indeed but the hope of health. Who can doubt that health comes from God only? For so it was, that whenever they took off the bandages and tore away the plasters, and were ready to cleanse the wound, whatever food he had taken that day shewed itself there all undigested. So often it was seen by those who chanced to stand by, under its own proper kind. What could be more desperate for one who still fought for his life?

Yet being protected, I will say, by the divine mercy, after a while he determined to go to his own home; a man's home is ever more comfortable to him. And this just at the time when the body of the blessed man had

Erasmi, et sepedicti famuli Christi Henrici suffragia expetenda se contulit. At ne frustra quidem. Nam postac ilico cirurgicum quendam gracia potius quam industria adeptus est. qui amputata ante et retro quantumlibet quiuisset attingere putredine venenosa. ligato que demum ac vnguentis delinito vulnere: (etsi non rem) spem tamen bonam contulit sospitatis. Id enim dei solius esse quis dubitat? Quociens namque ammotis emplastris euulsis que tentulis purificari vulnera debuissent: quicquid eo die gustasset alimenti. idipsum illic apparuit indigestum. Quod et hij propria scilicet sub specie sepe cernebant: quos forte contigerat interesse. Qua re: vite quidem[1] huius desiderio estuanti: desperatius esse nil potuit. Verumptamen diuino (fateor) munere conseruatus: post aliquantulum temporis (sua enim cuique familiarius consequuntur) propriam disposuit adire domunculam. cum[2] beati viri corpus esset

[1] quidem *added in margin.* [2] iam *struck out.*

been lately brought to Windsor; at which time especially he began to be famous for his miracles. And when he learnt this, being not yet in enjoyment of sound enough health himself, the man immediately called his sister to him, and by her sent the image of his own likeness in wax to Windsor. And from that time on he was more comforted day by day in body and mind, and experienced strange but indubitable proof of the divine pity: the length of that sickness, slow as the recovery seemed, and the greatness of his suffering being fully compensated by the richness of the consolation he had and the blessing of the health he had prayed for. And at last he came himself, on the Nativity of blessed Mary Ever-virgin, to the tomb of the holy man. And when he had offered the sighing of a contrite heart, and tears of inward joy, together with the gifts his pious devotion prompted, he told in order the whole story of the miracle that had been done, in the presence of the venerable assembly of the magistrates, and certain others. Nor did he offer only the testimony of

apud Wynsore iam nouiter collocatum. Tum enim maxime cotidianis[1] cepit coruscare miraculis. Quod vbi ille didicerat. (non dum scilicet secura preditus sospitate) sorore ad hoc[2] ilico surrogata: illuc in cera sue similitudinis premisit ymaginem. Et deinceps in melius indies et corpore et animo confortatus: mira tandem in se sed certissima quidem diuine propiciacionis argumenta probauit. cum (etsi tardius putaretur) temporis illa diuturnitas atque penarum magnitudo. satis vbertate consolacionis et optate sanitatis dulcedine compensatur. Veniens igitur deinde homo. ipso scilicet die festo natiuitatis perpetue virginis marie ad sacrum viri dei tumulum: post compuncti cordis suspiria. post lacrimas interni gaudij: post ipsa quoque pie deuocionis oblata munera: coram posito cetu magistrorum venerando ceteris que nonnullis. patrati miraculi rem

[1] cotidie *struck out.* [2] ad hoc *interlined.*

his fellow-townspeople, but the sight and feeling of his wound's scar, and his own oath thereto, if they would. And never was man seen to return home again in so happy a fashion as he did. Thanks be to God.

38. A boy in attendance on the Abbess of Burnham was delivered from the jaws of death by a miracle through the merits of the glorious King Henry. His name was Thomas Scott.

(This was investigated at Burnham, close to Windsor, and verified.)

On the same day, while the feast of the most glorious Virgin was being kept, a very reverend lady, the Abbess of Burnham, came to Windsor Castle, induced thereto by a miracle, and not only by devotion. She wished to make known the glory of Christ in his holy champion, and his own glory in Christ. For she brought with her in her company a young boy who had, after a long time, been

pandit et ordinem. Nec solum convicaneorum exhibuit testimonia, sed et ostensa palpata que vulneris cicatrice iuramenti sui (si neccesse foret) optulit sacramentum. Nec abinde hactenus visus est ad sua quisquam redire quam ille iocundior.

Deo gracias.

38. *Quomodo puer quidam Abbatisse de Burnham obsequio mancipatus meritis gloriosi regis Henrici fuerat a mortis faucibus miraculose liberatus*[1]. *Cuius vocabulum. Thomas cognomento. Scott.*

Eodem preterea die. dum sacra scilicet gloriosissime dei genitricis agerentur sollennia: castri Wynsoriensis menia subintrauit virgo venerabilis Abbatissa de Burnham. non minus miraculo quam deuocionis titulo prouocata. Sed nec minorem Christi in suo sancto milite quam ipsius in Christo gloriam relatura. Puerulum enim quendam

[1] Anno scilicet pretaxato *struck out.*

rescued from the danger of untimely death by the invocation of this name. On the Sunday which followed the feaſt of the victorious martyr St George, this boy climbed up a tree about ten o'clock in the morning, bent on some childish prank—or perhaps birds'-neſting. When he had reached the top of the tree and was at a diſtance of thirty feet from the ground he had the ill-luck to fall from the branches on which he was hanging, and came down head-firſt, reaching the ground with such momentum that his whole frame was shattered, and he could in no way be seen to move or even to twitch—the hand of death clearly upon him. The news roused the whole household; the men servants came round shouting, or ran to and fro lamenting aloud. Next, the whole community gathered there; one chafed his forehead, another his hands, another pricked his cheſt, the reſt rubbed his temples—all to see if they

in suo secum adduxerat comitatu qui dudum a mortis immature ipsius inuocato nomine prereptus incomodis: sanctitatis eius testis necessarius aderat. Hic namque puer dominica die que festiuitatem victoriosissimi martiris Georgij proxima sequebatur. nescio profecto qua insolencia puerili (an forte ut auiculas ex nido surriperet) arborem quandam circa decimam fere horam diei conscenderat. Cum vero arboris attigisset summitatem. esset que a solo triginta pedum spacio sepositus. illapsus fortuitu ab hijs in quibus dependebat ramusculis: corruit preceps. tanto que terram petijt impetu sui ponderis. ut toto iam corpore collisus nullo se mouere modo. sed nec palpitare amplius cerneretur. mortis scilicet omnino iam preuentus periculo. Quo comperto: mox vniuersa turbatur familia. Fit undique clamor. discursus que vlulantium famulorum. Tota deinde congregatur comitiua monialium. Palpat vna frontem. altera manus. illa pectus pungit. cetere tempora confricando explorant vndique vite vel mortis indicia. At vbi consumptis *duarum*

could find the signs of life or death. When two hours had passed they had ſtill found no trace of life; and now well-nigh all the ſiſters were in the depths of despair—a grave, it seemed, was the only thing for him. The Abbess was the laſt to be called to him, and the moſt deeply affected, almoſt fainting with her more bitter burden of grief. And she, being unable to find any other remedy at all, spoke a few words of encouragement to her ſiſters, and so commended her little charge to the renowned prayers of the blessed King Henry: and all the ſiſters did the like as they ſtood by, in affectionate concert and all with the same devotion, putting all their prayers at his disposal, after the reverend mother's example.

The boy was then carried indoors and laid on a soft bed, and clothes were thrown over him to warm him, for now some sort of hope had returned of life coming back to him: and indeed, in a short while their fear that he was dead had vanished away. They kept watch over him to see

horarum morulis nichil in eo penitus viuenti simile repperissent: fere omnes in desperacionis lacum prolabuntur sorores. cum iam solum illi[1] superesse videretur sepulcrum. Nouissima ergo omnium meſtissima properat Abbatissa. Illa namque abundantiori triſticia iam pene absorpta. (vbi aliud quid omnino remedij inuenire nequierat) premisso ad commoniales exhortacionis themate. ardentissimo deuocionis feruore filiolum suum preclaris beatissimi regis Henrici precibus commendauit. Imo et vniuerse circumſtantes sororcule concordi pietate. parique deuocione illi votorum munia deuouendo: idipsum matris exemplo fecere. Dein allatus in cubiculum ſtrati que mollicie repositus puer operitur incalescit que veſtibus. Iam enim spe reuiuiscendi aliquali redeunte: mortis illa suspicio poſt breue pulsa eſt. Illis ergo circa eum ne quid ei deesset

[1] *Altered from* illi solum.

that he lacked no comfort, and he passed the night in a refreshing sleep, by means of such comforts and the grace the holy man won for him. And when morning came he awoke from sleep and rose quite uninjured, so completely made whole in body that he scarcely had any memory now of his terrible accident. All hearts thus relieved of such a burden of grief, both the reverend mother and her daughters made, once and again, their tribute of thanks to God and to the blessed King Henry. And the holy woman matched her words by acts, so that full glory should be given to Christ and to the blessed man; for on the day above mentioned she brought the boy with her to the shrine, and delayed not to make the voice of joy and gladness heard in Christ's church, the voice, I mean, of his most worthy praise, by telling with her own mouth the whole story of this most evident miracle.

39. A very young girl, Agnes Alyn, was buffeted by an evil spirit and driven to madness, but fully restored to

solacij. decubias celebrantibus tum fomentis huiusmodi tum gracia sancti viri noctem transegit sompno refocillatus[1] dulcissimo. Denique mane facto sopore resolutus: tam surrexit incolumis. tamque sincera corporis integritate potitus[2]. vt pene tanti iam non meminisset incomodi. Vnde tanto merore alleuiatis omnium cordibus. tum mater ipsa tum filie. crebra dedere deo et beato regi Henrico graciarum eulogia. Atque vt integra foret Christi nedum beati viri gloria factis vota confirmans. religiosa femina ad eius secum sacrarium die supra memorato adduxit puerulum. Nec distulit oblatis muneribus ore proprio tam manifesti miraculi seriem enarrando: auditam facere in Christo ecclesia vocem iocunditatis et leticie. vocem inquam meritissime laudis eius.

39. Quomodo Agnes cognomento Alyn puella quidem tenerrima a spiritu nequam colafizata est. atque in amen-

[1] *Altered from* refollatus. [2] preditus *interlined but struck out.*

her soundness of mind through continual calling upon the renowned name of the blessed King Henry.

(She was the step-daughter of a *pandoxator*, which is not quite Greek for an inn-keeper, by name John Watson. She lived in London, in St Dunstan's parish, where her case was investigated but not verified.

The mother "took the measure of the girl's body" when invoking King Henry for her, apparently a recognized way of making a vow, though it seems doubtful whether our chronicler approves of it: in No. 23 above, where Elizabeth Lowe was "measured," he says the dead body was measured *more moderno laicorum*, "in the modern fashion ignorant folk have," and here he says that the mother was "following the opinion of the vulgar." In No. 132 below, rather inconsistently, he says it was done *priscorum exemplo*, "in imitation of the ancients." The practice is also recorded in Nos. 42, 121, 128, 146. From several references it is clear that the measurements taken were those of length and breadth, and the process was immediately followed by the vow of an offering. The girl at Mere (No. 128) says, "Mother, have me measured with a tape longways and broadways, whence a wax candle may be made to King Henry's honour." Presumably then a candle was offered of a length equal to that of the length *plus* the breadth of the patient; in No. 121 it was "a wax candle such as those which are wont to be made rolled together after the manner of a *rotula*"—a roll (a coiled up taper). In No. 23 the offerings so vowed were twice doubled, presumably by the offering of four candles, and the money was paid down on the spot. The measuring was not uncommon. Dr James gives 12th century instances in his *St William of Norwich*.)

ciam versa: sed beati regis Henrici preclarum nomen iugiter clamitando mentis integritati plenissime restaurata.

40. An innocent man, taken with a robber, was condemned and hanged at Cambridge: but the blessed King Henry (whom he had invoked when falling into the noose) appeared to him and supported him in his hands; and so he not only cleared himself of the suspicion of robbery, but escaped the pains of a most cruel death, on the 21st of July, 1484, and in the second year of King Richard the Third.

(The case was investigated at Hammersmith and verified.)

. . . In the year of Christ aforementioned a certain man, Thomas Fullar by name, was living in the hamlet of Hammersmith, belonging to the parish of Fulham, about four miles distant from the royal city of London. He had no handicraft to support him, and so lived a poor life among country neighbours, procuring food and clothing for himself (and that with great pains) in a moderate degree by spade and fork.

40. *Quomodo innocens quidam captus cum latrone simul que iudicio Cantabrigie condempnatus fuerat et suspensus: sed beato rege Henrico ei apparente ipsum que suis manibus sustentante (quem scilicet in laqueum decidens inuocarat) non modo furti a se suspicionem ammouit: verum eciam atrocissime mortis elusit supplicium. sub die xij kalendas Augusti. Anno post natum in terris dei filium.* 1484°. *et regni Regis Ricardi tercij secundo.*

Anno dominice incarnacionis prenotato villiculam illam que *Hamursmyth appellata* infra parochiam de Fulham situatur. quatuor fere plus minus ve ab vrbe regia Londonijs scilicet disiuncta miliarijs incolabat quidam Thomas Fullar proprio vocabulo nuncupatus. Qui cum artificio careret manuali vnde viuere debuisset. ac ob id pauperiorem | inter ruricolas degeret vitam: victum tamen et quo Fol. 41*b*
tegeretur (et si non sine sudore multo) mediocriter laborando vanga queritabat et tribula. Quocirca (nec ab re)

Hence (not without cause) he used often to leave his own home and country-side and wandered about alone, doing the round of other counties, well satisfied if his daily toil won him the necessaries of life. A cruel fate seems to have dogged him; for once, travelling along the hedgerow of a public road, he had for his companion a man who was driving some stolen sheep; and he, little knowing the truth and suspecting no harm (like the simple fellow he was), forgathered with this man in talk and then in lodging—all the more readily, perhaps, because he hoped (being a stranger in those parts) that with him or through his good offices he might find some work in or out of doors to support himself. So he followed him without fear: he who knew nothing of the theft, with the culprit, the innocent with the robber: and so, driving the sheep before them, they came to the town that lay before them—that which in the English tongue is called Ickleton,

sepe suam deserens domunculam patriam que aliorum comitatuum fines circumiens soliuagus perlustrabat. satis sibi computans si labore cotidiano vite neccessarijs fruereturr. Hunc ergo contigit infestante fortuna seuissima dum per aggerem vie publice transitum faceret comitem habere virum alium. qui raptam predam pecudum minitabat. Quem ille minime cognoscens sed nec mali[1] aliquid mente machinatus (erat enim simplicis vir opinionis) tum colloquio tum contubernio eidem familiarius se coniunxit. Atque eo fortasse libencius: quo se sperabat (cum foret illis in partibus ignotus) apud illum aut illo saltem procurante ad sui sustentacionem operis aliquid siue domestici siue forinseci actitare. Itaque nil veritus: illum secutus est. Pergit vterque viam. Et licet furti ignarus cum conscio. licet innocens cum latrone pecora se coram comminantes antepositam ingrediuntur vna villam. Eam scilicet cui

[1] doli *interlined but struck out.*

some eight miles within the borders of the county of Cambridge.

And at last, through the cruelty of fortune, coming there to a place of entertainment and rest, they were met by a sudden disaster. A posse of officers fell upon them with the forms of law, and both were arrested and chained and led off to Cambridge. And there (as justice will have it) they were cast in a foul dungeon for disturbers of the peace and naughty robbers, and so, loaded with chains, were kept in strict custody.... And anon they were brought out in public, pale and wasted in body, but still more trembling in their hearts, and came before the judge. No distinction here between just and unjust, between innocent and guilty; both alike had the same cause to plead and the same chances. For man's desire for justice, or law, is sometimes blind for all its strict care. But what need of words? The jury took their oath and went about the

anglico ydeomate vocabulum est *Egulton* intra comitatus cantabrigiensis confinia miliarijs fere octo. Denique (O fortuna ferox) Hospitatis illis. locum ve quietis adeuntibus: repentina eos inuasit calamitas. Namque irruentibus in eos turbatim apparitorum cuneis iuxta morem scilicet legittime potestatis tenti ambo vinculis que artati cantabrigiam perducti sunt. Ibi que (vt iura volunt) tanquam rei publice vastatores pessimi que predones tetro detrusi ergastulo immo et ferro onusti plurimo tutissima seruabantur custodia....adducuntur in publicum. et vultu quidem pallidi. corpore macilenti. sed corde magis tremuli iudici presentantur. Nec iam erat distinctio iusti et impij. innocentis et rei. Vna vtriusque causa. proponitur. et equa conditio. Nam seuera quidem sed ceca est non| nunquam apud homines eciam ipsa iusticie siue legis Fol. 42
emulacio. Sed non opus est verbis. Interea turba illa

investigation of the matter; dealt with the case before them, weighed and scrutinized it, and, upon due investigation had of the witness of others, considered what was the true verdict. . . . By the common vote of all, taken under oath, both the one and the other were accounted worthy of death. No need to say more: the case was referred again to the judge, and there was nothing left for it but the sentence of a shameful death, that hung upon his lips. No more chance of escape seemed left for the innocent man. The culprit, meanwhile, lacked not that which the innocent could not come by; for he, the sole perpetrator of the robbery, hearing himself convicted, appealed immediately, claiming benefit of clergy: and at last, at the judge's order, he was handed over to his ordinary, and although condemned to perpetual imprisonment, which he had well deserved, escaped hanging.

duodena. tactis sacrosanctis rem suscipit discutiendam. Tractant itaque illi materiam. querunt rimantur que et perscrutatis consciencijs ceterorum deliberant quid verius iudicetur: vna eadem que omnium sentencia iuratorum reus mortis et hic et ille equaliter estimatur. Atque in auribus omnium qui aderant palam presidi nunciatur. Quid igitur plura? Ad iudicem rursus deuoluta res est. iamque eius pendebat ab ore quod restabat. mortis videlicet obprobriose iudicium[1]. Nullus quippe innocuo illi viro patebat locus vltra refugij. At vero reus ille[2] non caruit[3] quod immunis adipisci non valuit. Is equidem qui latrocinium facto solus patrarat. se conuictum audiens: mox (appellacione facta) ecclesiastice potestatis priuilegium postulauit. Vnde et dimissus demum (dictante iudice) ab ordinario susceptus est. Et licet perpetuis dampnatus carceribus (quod meruerat) euasit suspendium. Porro

[1] vindicta *interlined but struck out.*
[2] At. . . ille *altered from* Verumptamen.
[3] reus *struck out.*

But alas! what of poor Thomas? He received on the spot the sentence of a disgraceful death, all undeserved as it was; and, so judged, he must be haled away immediately and handed over to the officers, to end his life on the rope before that sun set. So, to cut my story short, a man of sound mind and sincere faith, as he was, being now bound to make an end of this life, thought only of those benefits that were to be had in the life to come, being all the more concerned for his soul's safety inasmuch as he knew it to be more important than his body's, and also eternal. So he summoned two venerable doctors of that University, and, purging his sins by a pure and simple confession, received the grace of absolution and counsel for his eternal welfare. And now he would make provision too for the body that was his earthly tabernacle, earnestly entreating that he might not lack Christian burial. But what of that? Here he is at the foot of the gallows; the crowds have flocked in from all sides; he

prohnephas memoratus ille pauperculus Thomas licet immeritam euestigio mortis ignominiose accepit sententiam. Atque adiudicatus: subtrahi iubetur continuo. tradi que lictoribus. sole sub eodem laqueo finiendus. Igitur (vt paucis expediam) vir sane mentis fidei que sincere certus iam de vite huius termino. sola future vite emolumenta procurat. Et tanto sue anime saluti magis instat sollicitus: quanto corpore prestanciorem credit et eternam. Quocirca: accersitis duobus venerabilibus ex eadem vniuersitate doctoribus: pura et simplici confessione purgacionem peccatorum faciens: absolucionis beneficium promeruit. nedum salutis eterne consilium. Dein et corpori quoque quod suum erat terrestre prouidit pausorium. id rogans obnixius neu ecclesiastica quoquomodo priuaretur sepultura. Sed[1] quorsum ista? Interea venitur ad furcas. Vbi confluentibus hinc inde populorum turmis: fit grandis strepitus

[1] quid *struck out.*

hears the murmuring and bustling of the spectators, for all of whom he alone, poor wretch, is to make a holiday. And so, before long, his neck was put to the halter. Now he did find himself groaning; now, so soon to be taken away from earth, his heart clung to heaven: with sincerity and with contrition he committed himself altogether to the divine mercy, and implored the help of the most loving Mother of God. And furthermore, making mention at the same time of Christ's worthy champion, King Henry the Sixth, whom he considered to be the most speedy succour of the oppressed (as the fame of his miracles shewed) he commended to him his innocence and the great wrong he suffered, claiming that he should be his advocate, as he saw him guiltless of any plunder or robbery. He had barely finished that utterance, when he was forced to hang himself by his own weight, and to meet death so. When this was done, and the sentence of the court carried out, the onlookers began to

tumultus que spectancium. Quibus omnibus: solus ille miser spectaculum factus. ocius applicatur ad laqueum. Tum ergo potissime ingemuit homo. Iam iamque mundo ademptus: celo herebat mente. Equidem et corde sincero admodum que contrito, se totum diuine commendans misericordie: pijssime dei genitricis implorauit auxilium. Atque illum preciosum militem Henricum regem sextum vna commemorans: (quem vtique miraculorum fama
Fol. 42*b* | doctus oppressorum tutorem promptissimum crediderat) suam illi innocenciam iniuriam que referebat. eius videlicet eo pacto aduocacionis expetendo suffragium: quo se nouerat innocentem. nec rapine vnquam aut furti crimine maculatum. Quo vix prolato sermone: repente impulsus suo se pondere illaqueare coactus est. mortemque subire suspendio. Factum que est. Expleto iudiciali decreto: iamque ad propria cateruatim remeantibus speculantium

troop home in knots, while he hung there in full view till the hour was up, being held for dead already, past doubt, as far as man's mind could judge: nor indeed did any trace of life remain in him.

So leave was asked and obtained of the judge for the burying of his body.... And then it was plainly seen with what affection of heart and with what confidence he had desired the help of the blessed King Henry, and how efficacious a humble appeal to this famous man could be for the oppressed. In the very middle of the journey he awoke, as if roused from sleep, and began to draw breath as usual, drinking in once more the air of day. Those who followed, astonished at the sight, soon softened their hearts, and were moved with compassion and pity for him. And so they chafed his forehead and cheeks with vinegar and tried to revive him: and afterwards restored him somewhat with drink, so that, his spirit a little

populorum agminibus: ille ad horam vsque pendebat in publico. quantum humano quidem intellectui possibile erat, indubitata morte deperijsse iam creditus. Quippe cum nec vllum in eo penitus remaneret vite vestigium. Vnde et a iudice demum petita est sepeliendi corporis eius concessa que licencia.... Tum enim patuit satis quo animo. quo affectu. qua ve confidencia beati regis Henrici optauerit presidium. quantum que oppressis profuerit[1] eius tanti viri supplex inuocacio. Ipso namque itinere medio quasi sopore resolutus euigilauit homo. cepit que resumpto aeris huius spiraclo anhelitum trahere consuetum. Quo viso: hij qui comitabantur attoniti (mox mitigato[2] spiritu rigoris) compassionis in eum mouebantur et pietatis affectubus. Nam et confricata fronte genis que aceto hominem confouebant. Dato que deinde poculo refocillabant. Quo fit: vt recreatis paulum spiritubus:

[1] *Altered from* profuerit oppressis. [2] paulum *struck out.*

refreshed, he shewed more like a living man, and felt strengthened in body and mind. He had, indeed, tasted all the bitterness of death, yet from the pains of death he had remained all as free as he was pure and innocent of any theft; and this through the wonderful Providence of God, that protected him for the praise of his beloved and chosen servant King Henry. Yet would he not (wisely enough) make known how he lived, though they asked him often; he signed to them instead that he had no speech left, from the draught they had given him.

So they hurried him on, and the drivers hurried on the cart unmercifully, since they were in haste to reach the Friars' cemetery, which was close by. There a ditch had been dug in which the body was to be buried. And when they came there the man, now restored to life, was quickly taken out of the cart and set down. And when he saw that he stood on holy ground, he opened his mouth at last and

viuacior appareret. et corpore scilicet iam confortatus[1] et animo. Quippe: qui re ipsa nec dum mortis amaritudinem gustauerat. Quinimo tam a dolore mortis remanserat alienus. quam a furti perpetracione mundus fuerat et immunis. mira profecto dei prouidencia ad glorificacionem dilectissimi atque electissimi famuli sui regis Henrici preseruatus. Noluit tamen (nec incaute) id palam facere (quamquam sepius interogatus) cur viueret: quamdiu extra sacrum se fore sanctuarium perpendebat. quin
Fol. 43 | pocius nutu se loqui non posse ob bibitam ab eis antea pociunculam significabat. Agitabant ergo illi. agitabant inquam et aurige quadrigam cursu infatigabili cimiterio properantes quod prope erat fratrum. Vbi fossula preparata[2]. corpus humare decreuerant. Quo ergo cum peruenissent: ocius e vehiculo raptus est soloque statutus. iam rediuiuus homo: ast vbi sacro se constitutum cerneret in

[1] *Altered from* recreatus. [2] *Altered from* preparata fossula.

declared faithfully the wonderful works of God. He burst forth, too, into loud praise of the most glorious Virgin Mary and of Christ's noble champion King Henry, for it was by his protection he claimed to have been preserved. For so he would have it, and pledged his honour to it, before a large crowd of the friars and the officers and of the vulgar standing by, that he owed to King Henry both the fact and the manner of his delivery.

"No sooner," said he, "was I hanging in the noose, with only the strength of the cord to support me, than this blessed and glorious King Henry, by the will of our Lord Jesus Christ that saved us all, and by the intercession of his most loving Mother, was sent to me from heaven. And coming to me wondrous quickly, he supported me in his most sweet embrace, putting his hand too between my neck and the rope to prevent the great stress of it upon me: and so most graciously did he preserve me. It was

loco: tunc demum os aperiens diuina constantissime effatur magnalia. Rursum que laxis fibris in laudem gloriosissime virginis marie et egregij militis Christi Henrici prorumpens: ipsius se asserebat saluatum[1] presidio. Atque id[2] summopere. idque strenuissima fidei attestacione confirmans, astante tum fratrum tum ministrorum vulgi[3] que non minima turba. sue liberacionis et rem referebat et modum. Mox enim ait vt suspensus decidi in laqueum. cum me scilicet sola vis teneret cordule: ecce beatus ille et gloriosus rex Henricus nutu[4] saluatoris omnium Iesu Christi domini dei nostri ac pijssime matris eius interuentu e celo missus est. Qui mira celeritate ad me perueniens: suo me amplexu dulcissimo sustentabat. Atque interposita manu. nimiam laquei stricturam[5] meo gutturi prohibens: ne obirem graciosissime preseruauit.

[1] fuisse *struck out.* [2] id *interlined.* [3] *Altered from* hominum.
[4] *Altered from* iussu. [5] prohibens *struck out.*

by nothing but by this grace of the Divine Goodness that I escaped the pains of a moſt unhappy death." So saying, and making all known, to the great wonder and joy of them that ſtood by, he was received with all love and gentle kindness by the friars of that place, and by their care and great attentiveness ſuſtained and given to eat; and he spent a whole fortnight among them....

(No details are given as to his pardon, though if he had been hanged he would not have needed one; the ſtatement above seems to ſuggeſt that he could claim ſanctuary in the friary, but this should hardly have been necessary. The miracle became widely known, as was natural in a "famous and celebrated place" like Cambridge; but Fullar, not content with this, went and told his ſtory at Chertsey, and afterwards at Windsor.)

41. A girl of nine years old called Eleanor Usband was worn out by grievous sickness and bent into a crippled poſture; and then after two years was suddenly healed at Windsor on the 16th of September.

(This took place at Hockley in Essex, but was one of two miracles in that county that were never inveſtigated.)

Hoc etenim solo diuine largitatis munere miserrime mortis euasi dispendium. Quibus ita dictis seu in palam positis. et exinde affectis tum ſtupore tum gaudio aſtancium cordibus: ab eiusdem loci fratribus caritate summa atque humanitate gratissima susceptus eſt. imo et eorum cura ac sollicitudine non modica releuatus depaſtus que cibarijs: plenam inibi peregit quindenam....

41. Quomodo Alienora Vsband puella quidem nouennis nimia egritudine fatigata atque in decrepitum ſtatum penitus incuruata. poſt biennium apud Wyndesore subito sit sanata. die mensis Septembris. sexto-decimo.

42. An infant, scarcely six months old, being commended to the blessed King Henry and measured by its parents, was delivered from a terrible attack of "St Anthony's Fire." His name was John Colman.

(Investigated, but not verified, at Sawndryche, presumably Sandwich, in Kent. St Anthony's Fire was, it seems, a form of erysipelas; the cure was instantaneous. The same reference to taking the measurements of the child appears as in No. 39; prayer comes first, then the measurement in length and breadth, then the vow of an offering.)

43. Richard Whitby, a priest of St Michael's Mount, was overtaken by a long attack of fever and almost wasted away at last; yet in making a pilgrimage to the tomb of blessed King Henry he was healed by an evident miracle.

(St Michael's Mount, not Mont St Michel, is meant, since the journey is clearly by land. Curiously enough this miracle, unlike the other Cornish miracle, seems to have been investigated in spite of the distance; the result was negative. The story is a strange one, for apparently the priest set out walking, in spite of his fever, and found he could go only one mile the first day, and so on, with ups and downs perhaps, until he could sometimes manage fifteen.)

44. The flow of wine from a burst barrel, which had

42. Quomodo infantulus quidam vix semiannis postquam beato regi Henrico fuerat commendatus atque a parentibus mensuratus. ignis sancti antonij seuissima clade liberatus est. dictus scilicet Iohannes cognomine Colman.

43. Quomodo Ricardus Whitby sacerdos de monte Sancti Michaelis longa febris fatigacione correptus iamiamque pene consumptus: versus beati regis Henrici tumulum itinerando euidenti miraculo sanatus est.

44. *Quomodo vinum quod e dirupto dolio. xx^ti^. pedum*

reached a distance of twenty feet, stopped and came to an end (although the crack where it had burst was a great one) the moment the drivers called the blessed King Henry to their aid. Nor, afterwards, was any loss of it found to have taken place.

(This was the experience of two carters who belonged to Caversham, near Reading. Their devotion to King Henry is easily understood, for it was at Caversham that some relics of King Henry, with the knife which was used to murder him, were kept on the bridge. Fortunately, this miracle was verified on investigation; the most sceptical of readers can scarcely fail to enjoy the atmosphere of the story.)

Two countrymen from Caversham, in Oxfordshire, who had been for some time in hired service, had undertaken to convey a barrel full of wine from Reading to Aylesbury in safety. The one was called Stephen Payne, the other Henry Lugey (?). Both were simple folk and of good esteem; but they were poorly off, as men will be who live in the remotest parts of the country and procure the

spacio defluxerat. inuocato in auxilium beatissimo rege Henrico mox ipso momento licet grandis esset ipsius rupture stridor destitit et cessauit effluere. Nec diminutum ex eo quicquam postea reperitur.

Duo de villato Cauersham comitatus Oxoniensis ruricole[1] precio dudum conducti. plenum vini dolium ab ea que dicitur Radyngia adusque villam Aylesbury nuncupatam saluo conductu transuehendum susceperant. Quorum videlicet alter Stephanus cognominatus payn. alter vero Henricus lugey vocitatur. simplices vtique ambo ac bone opinionis viri: opibus licet satis tenues. vtputa qui extrema rura colentes vix multo sudore sibi suisque vite neccessaria

[1] *Altered from* economi.

necessaries of life for themselves and their families by the sweat of their brow. Both are still alive—but I digress, this is not to the purpose of our story. So, bound by their contract, they waited for a suitable day, loaded up the cart, and quickly took their journey. They drove along in the usual way through the common land, anxiously encouraging their team with whip and goad, with no fears in the world but that they might be delayed through sticking in a rut, or that the sun would disappear in the West before they had reached their goal.

But, as they hastened together on their way, together—save that one of them loitered a little, through what chance or upon what occasion I know not; he knows who ever knows how to glorify his elect—the cart, I was about to say, suddenly overturned on one side and lay with its full breadth over the dry path. The accident was truly wonderful, for such an ill-result cannot be accounted for

procurabant. Quorum adhuc vterque superstes est. Sed quid ad rem? Nichil hec nostro conferunt fortasse proposito. Denique facte conuencionis fide obligati cum iam dies oportunus aduenisset. onerato carro viri isti ocius iter arripiunt. solliciti que per arua publica trahencia illa agmina iumentorum tum flagris tum stimulis agitando ducunt solito more vehiculum. nil metuentes nisi aut egras forsan exorbitandi[1] morulas. aut priusquam optatum attigissent aditum occidui solis defectum[2]. Verumptamen properantibus illis vna quo tenderant. altero licet paululum remorante: ecce quo casu nescio. qua ve occasione actum fuerit fateor ignoro. nouit ille qui qualiter electos suos glorificet nunquam nesciuit. ecce inquam reda ipsa repente in latus alterum euersa sternebatur in aridam. At miro plane diffortunio: cum nec vie inequalitate iniuria tanta fieri potuisse credatur: nec lasciuientibus quouismodo

[1] forsan exorbitandi *altered from* expediendi.
[2] *Altered from* occasum.

by any unevenness in the road, nor are we told that any jolt was occasioned by kicking or ſtumbling on the part of the beaſts, although they were in a dangerous position from the confusion which followed. But now, what of the barrel? It could not endure the ill-effects of so sudden a fall, and was forthwith broken. For the head or chief tap of it, which in our own language (if I may mix the speech of our own countryside with my ſtory, for the poverty of the Latin tongue) is called the CHYME, flew from its place, being torn so violently that a hideous gap was made, and a great quantity of that precious liquor was incontinently spilled. Nay, it is said to have flowed out with a force so unmeasured, that this ſtream either flowed along or shot up into the air not less than twenty feet from the cask itself....

Why make a long ſtory of it? The two of them, with one movement, flung themselves upon their knees, caſting upon heaven the anxiety of this their terrible alarm; and with loud voice and humble heart they prayed and be-

aut cespitantibus iumentis (licet ex consequenti ruina periclitatis) impulsio facta vel modica memoretur. Sed enim tam impetuosi casus iniuriam suſtinere non valens vas illud viniferum contritum eſt. Ipsum quippe dolij caput siue obturamentum capitale quod proprio quidem vocabulo (si scilicet ob latini penuriam eciam noſtracium liceat immiscere sermonem) dicitur *the chyme* a suis sedibus ita firme exiliuit euulsum: vt hiatu facto perhorribili. plurima preciosi liquoris copia ilico effusa defluueret. At vero tanta tamque immoderata ebullicione manasse perhibetur: vt viginti plane non minus pedum spacio ab ipso vase riuus ille profluueret seu protenderetur in aera....

Quid ergo moror? Corruunt itaque ambo pariter vno momento curuatis in terram genibus: et ad nubes usque tam ingentis timoris excucientes horrorem: patrem ipsum

sought the Father of Mercies and God of all comfort. More especially they asked to be helped by the patronage of the blessed and glorious King Henry, and put their whole hearts into that prayer. . . . No sooner had the sound of that glorious name been uttered, than some unseen power, upon that very inſtant, ſtopped the violent flowing of the precious liquor as if plugged by the turning of a tap. The fluid subſtance ſtayed its course, and suddenly remained ſtill, againſt the law of its nature, as if obeying the voice of one that commanded; and so completely, that we do not hear of one single drop being spilled afterwards, although (to tell the whole tale, and hide nothing of the truth) the breach, the gap, I mean, between the boards that had been displaced, was large enough for a man to put his firſt finger or his thumb in it. Or rather, as I have heard from Stephen's own mouth, the whole hand.

But, be it observed, they had not yet reached the appointed end of their journey, and that by ten miles'

misericordiarum et deum tocius consolacionis altissonis vocibus nedum corde supplici deprecantur et exorant. Poſtulando presertim imo totis visceribus obsecrando beatissimi viri atque felicissimi regis Henrici patrocinijs adiuuari: . . . vbi beati viri gloriosum nomen insonuit iam prolatum: en ipso plane inſtanti rabidissimum illum preciosi liquoris riuulum veluti apposito docillo virtus inuisa compescuit. Cessitque materia illa fluxibilis. et quasi iubentis obsecundans imperio: contra nature sue condicionem ſtetisse subito perhibetur vt solida. Ita sane: vt ne vna quidem poſtac effusa guttula memoretur. quamquam (vt integram rem dixerim. et ne quid adhuc lateat veritatis) tanta foret ruptura illa tantus ve disiunctorum asserum ſtridor: vt indicem interponere quis potuisset aut pollicem. Imo vero (quemadmodum ego ex ipsius Stephani ore didici): et integram manum. At vero: non dum (decem miliariorum spacio) diete sue terminum attigerant

distance[1]. What, then, did our friends do? They were still all fluttered and trembling, but now they had found this wonderful grace their hearts were much relieved of anxiety; so with all the speed they could they hastened to run to the spot, another chance comer bearing them company. Immediately, then, they stood the barrel on end, and, beating in the planks with their fists only, for they had no other tool, restored and made fast the part that had been split. And at last, loading the cart again, and ever and anon commending themselves to the prayers of the blessed man, they set out in Christ's name along the straight path they had intended. And when they reached the end of it (for it would ill beseem me to leave this unmentioned) they set down the barrel and made it over to the vintner; and, hard though it be to conceive such a thing, they handed it over so full and so complete,

destinatum. Quid ergo viri? Vtique licet adhuc palpitantes et tremuli. miraculi tamen[2] tam preclari graciam experti. alleuiatis que quodammodo merore iam[3] cordibus: qua valuere velocitate (comitante fortuitu et alio quodam viro[4]) accurrere festinarunt. Ocius que erecto vase finitenus: pugnis id solum obtundentes (alia scilicet non habentes instrumenta) dirupta denuo redintegrant et offirmant. Ac postremo reonusto vehiculo: beati viri precibus sese iugiter commendantes: in Christi nomine quo ceperant recto proficiscuntur itinere. Porro vbi iam perueniunt: (id enim dissimilare[5] omnino non debeo): mox depositum onus vinitori tradunt. Ast (etsi non facile cogitatu) tam

[1] Their whole journey was about thirty miles. I suppose they will have gone by Henley and Wycombe, to take the Chilterns easily. In that case the actual scene of the miracle is between West Wycombe and Saunderton.

[2] adl *struck out.*

[3] iam *interlined.*

[4] *Altered from* viro quodam.

[5] *Altered from* similare.

and the measure of wine within it so complete, as that no lessening of it could ever be found to have taken place: so that no annoyance at any loss came to them who received it, nor any breath of ill-suspicion to them who had brought it. They say further that the same barrel was afterwards conveyed to another town called Towceſter. But our friends, discharged from all blame and duly paid, came quickly home again, filled with what joy and burning with what love towards the blessed man, I have little need or skill to write. For in the abundance of their wonder and heart-felt joy, all their sadness was turned into acclamation, and the voice of weeping into heavenly praises. Moreover, it is certain that by means of subtle craftsmanship they had a picture of this their great deliverance done in wax, and brought it together, according to their promise, to the shrine of the holy man a few days afterwards.

plenum vas et integrum | tamque integram vini men- Fol. 46*b*
suram: vt nichil prorsus diminutum comperiri potuerit. Nam nec hos qui susceperant dampni alicuius grauabat moleſtia. nec qui detulerant suspicionis iniuria. Aiunt tamen idipsum rursus ad aliud quoddam oppidum quod Towceter appellatur poſtea fuisse transueƈtum. Igitur exonerati viri. dignaque deinde condonati mercede: celerius ad propria remearunt. Quo autem repleti gaudio. quo ve amoris in beatum virum eſtuantes incendio: nec opus esse reor nec posse forsitan noſtro elucidari teſtimonio: cum scilicet pre admiracionis magnitudine et leticie cordialis. meror ille totus commutatus videatur in plausum. et in diuinas laudes. voces ipse plangencium. Cum et rursus eos conſtet subtilis arte ingenij tante rei ex cera fabricatam ymaginem: paucis interpositis diebus iuxta id quod ante promiserant ad beati viri memoriam pariter detulisse.

45. Joan, daughter of William Walter, a girl of thirteen, suffered from a strange and terrible swelling of the tibia, and was thought to be in danger of death thereby, but by invocation of the most holy King Henry was restored to her earlier health.

(At Adisham, near Canterbury; the miracle was verified on investigation.)

Not far from the city of Canterbury, scarce four miles distant, is a place called Adisham, where a young girl, a little while since, was suddenly overtaken with a strange bodily infirmity, nay, was altered beyond the use of nature by a complete loss of power in her limbs. From the very day (being Passion Sunday) when this sickness came upon her, till fifteen weeks later, she could not turn or move herself by any effort of her own, or even bear the contact of such as touched her, were it never so lightly. Even

45. *Quomodo Iohanna filia Willelmi Walter iuuencula quidem annorum tredecim miro satis et horrendo tumore tibie turgescens ac mortis ex eo formidans periculum: inuocato sanctissimo rege Henrico priori cito restituitur sanitati.*

Haud longe ab vrbe dorobernia (vix quatuor forte miliarijs) loco Addesham vulgo vocitato. puella quedam incredibili corporis inualitudine paulo ante hec tempora repentino more correpta est: immo preter vsitatum modum totaliter debilitatis artubus immutata. Nichil quippe in ea penitus[1] remansisse vigoris pristini perhibetur. Namque enimvero ab ipsa die (dominica videlicet passionis) qua hec illam inuaserat egritudo adusque terquinque subsequentium ebdomadarum terminum nec se vertere prorsus[2] aut mouere sua virtute preualuit. Sed nec tangentium quidem manus seu quantumlibet placide se tractantium digitos

[1] *Altered from* omnino.
[2] *Altered from* penitus.

when she was judged to be in need of a change of bed-clothes, she was turned from side to side only by the care and patience of her devoted parents. In the interval of time named all these heavy poisonous humours travelled down her body and swelled her tibia so immoderately that it far exceeded the proportions of all the rest of her body, and, to tell the truth, had the appearance of a man's bigness. And, so to say, besides that she was judged to be in danger of an untimely end, the girl seemed to have become a monstrous thing, although accounted fair enough hitherto.

Her parents, consumed with great sorrow on her account, grew pale and trembled for her. But, seeing that all the attention they and theirs could give was of no avail, they were moved by their love and devotion to take her from her bed and set her in a chair (for stand she could not), and so making mention over her of the blessed King

sustinere. Quinimo: arte atque industria parentum (magna enim erat eorum vis amoris in filiam) lintheis quociens vrgebat necessitas. diuersa voluebatur in latera. Porro eo interim interuallo virulenta illa omnis humorum grossicies. ima petens membra (at sinistra potissimum) tam fecit ex ea parte tibiam immoderato tumore turgidam: vt reliqui corporis longe mensuram excederet. Imo (ne mentiar) virilis quoque corporis magnitudinem preseferret. Atque (vt ita dictum fuerit) preter id quod intempestiue moritura forsitan credebatur: in monstruosam rem quodammodo conuersa videbatur puella licet satis vt aiunt speciosa. Vnde merore non minimo tabefacti parentes. pallescunt vultu. corde que tremiscunt. Ast vbi nichil profuisse tantam et sui et suorum sollicitudinem curam que conspiciunt: moti tum pietatis tum deuocionis affectubus die quodam e stratu assumptam depositam que sedili (stare quippe non poterat) sedere fecerunt. Dein et beati regis Henrici super

Henry and committing her to his holy prayers, to take the measure of her young body in Christ's name[1]. Scarce was this done when, quick as thought, a terrible discharge began from her thigh and, welling up in great measure, flowed for a long time. By this continuance of the flux the swelling became smaller and the pain somewhat more bearable. None of the doctors had as yet dared to attempt this or to give her any remedy, albeit sometimes as many as twenty skilled doctors, whether physicians or surgeons, are said to have been called in by her parents in the course of a single week. According to the opinion of all these the maid had been left to die. So now both her parents and she herself, despising perhaps or despairing of the comfort that could be given by doctors, burned with a great devotion to the said holy man and were enflamed with a glowing love for him; and besought all the more eagerly God's pity and his. And when they had done this, and

illam agentes memoriam. eamque ipsius sacris precibus commendantes. in Christi confessione mensuram puellaris
Fol. 47 captarunt corpusculi. | Quo reuera vix facto: en (dicto cicius) erumpens e poplice horrenda sanies plurimumque ebulliens cepit in immensum effluere. Fit quoque dehinc continuato fluxu et tumor ille remissior. et pena paulo tolerabilior. Nemo tamen ex medicis id adhuc ausus fuerat contingere seu quicquam ei adhibere remedij. etsi nonnunquam (vt aiunt) viginti eciam vna forte ebdomada periti. vel phisici vel cirurgici fuissent a parentibus introducti. Vna equidem omnium parique sentencia: peritura puella relinquitur. Quo fortasse fit: vt parens eius vterque nedum ipsa (nescio an spreto potius an desperato medicorum solacio) dicti beati viri flagrantes amore. ardenciorique deuocione succensi: diuinam eo amplius implorarent illius que clemenciam. At porro cum id vna

[1] See above, Nos. 39 and 42.

pledged their vows to him, the maid felt relief immediately: and from that time the tibia grew better, the swelling now gone, and returned to its proper shape. So when a suitable time came, restored to health and not forgetting the vow, she made a visit with her parents to the tomb of the aforesaid renowned king, travelling now on horse and now on foot. And she left, when she had made the offerings she had vowed, the crutches upon which she had walked hitherto, for a testimony to Christ's name; and so returned safely to her father's house, having now grown almost to the age of matrimony.

46. Another girl of nine years old, called Agnes Freeman, upon her parents making a vow of pilgrimage to the holy tomb of the blessed King Henry, was very swiftly cured of the King's Evil.

(The Freemans lived at Church Honeybourne, which is given as belonging *provinciae Cantianae*. The only

fecissent: sua que ei vota confirmassent: sentijt sine mora puella remedium. Atque abhinc indies in melius tibia reformata fugato tumore propriam redire videbatur in formam. Tempore igitur adueniente congruo. sanitatis adepte voti que emissi nequaquam immemor: modo licet equestris. modo vero pedestris cum ipsis suis genitoribus sepedicti regis famosissimi virgo visitauit sepulcrum. relictis que inibi post oblata votorum munia in Christi preconium hijs quibus antea ferebatur suppodijs: sospes paternas repetijt edes. cum iam nubiles pene creuisset in annos.

46. Quomodo alia quedam virgo nouennis dicta scilicet agnes cognomento Freman post factum a parentibus votum visitandi sacrum beatissimi regis Henrici sepulcrum: a morbo regio citissime curata est.

Church Honeybourne given in our geographies is the well-known one in Worcestershire, near Evesham; it seems probable that the chronicler has confused his notes. The words *non reperitur* are written in the margin, as if the miracle had been investigated without result in Kent; but they are very faint, and were perhaps meant to be erased. The miracle happened in the second year of King Richard, and is, curiously, the first case of King's Evil mentioned in the narrative (cf. No. 74 below). The parents were advised to take the girl (as Dr Johnson was taken later) to the reigning monarch: but, to the obvious satisfaction of the chronicler, the Freemans asked no favour of the "usurper," and obtained the remedy from the martyred Henry instead.)

47. A religious, who for a full seven years had been troubled with epilepsy, was graciously delivered when King Henry of blessed memory was invoked for her by her sisters in religion.

(The name is given as Christiana Marshall, with no reference to her name in religion. The scene of the miracle was a place whose name is well known to modern Catholics—Littlemore, near Oxford. The marginal note is a puzzling one, *verum, non tamen probatum*, "true, but not proved." The Oxfordshire miracles were ordinarily investigated; presumably in this case the evidence was not quite sufficient, or (possibly) the nun's enclosure made it impossible for her to satisfy the ordinary tests by which miracles were substantiated.)

47. Quomodo sanctimonialis quedam femina morbo epilepsie pleno vexata septennio: interpellato semel super illam a sororibus beate memorie rege Henrico. graciose fuerat liberata.

48. Walter Barker, a servant of M. N. Rotherham[1], went mad as the result of a sudden shock, but after three days regained his former health through continual crying of King Henry's name.

(This occurred at Luton, Beds; the case was never investigated. Barker, at the suggestion of those who had confined him, invoked King Henry—in rather indifferent elegiacs, presumably contributed by the chronicler—for a day and a night in his madness.)

49. Richard Swettocke, a priest, who was troubled with great deafness, was at last miraculously healed upon invoking the glorious King Henry.

(At Bildeston; one of the two Suffolk miracles, neither of which was investigated. He recovered his hearing in time to attend his confessional at Paschal time.)

50. A certain Robert Saxton had his eye pierced by a javelin; and, when despaired of and abandoned by the doctors, miraculously escaped death by invoking the glorious King Henry.

48. Quomodo Walterus Barkar familiaris M. N. Rotherham ex terrore subitaneo in amenciam versus beati regis Henrici nomen iugiter clamitando mentis integritatem pristinam post triduum reaccepit.

49. Quomodo Ricardus Swettocke sacerdos nimia surditate grauatus: inuocato demum glorioso rege Henrico: miraculose sanatus est.

50. Quomodo Robertus quidam cognomento saxton sagitta in oculo perfossus atque a medicis omnibus desperatus et derelictus: per inuocacionem gloriosi regis Henrici miraculose mortem euasit.

[1] "M." stands for Magister; whether "M .N." is "Magister noster" I cannot discover from other references, but it may be applied to Canons of Windsor.

(This is recorded as having happened at the University of Cambridge, but the *sanatus* was apparently a "townee" (*plebanus*) of St Mary's parish. The wound is said to have been seven inches deep.)

51. A girl called Joan Knight lay dead for an hour owing to a large bone sticking in her throat; when the blessed King Henry was invoked by the bystanders, she at once coughed up the bone and regained her health.

(This came of eating salted fish on a Friday—with undue greediness, the chronicler suggests. It happened at Reading, and is marked "not proved," an unusual formula which probably means that there was some evidence, but not sufficient, for its verification.)

52. A certain Nicholas Crakebon, being troubled with severe pains in the head, after thirty years was admonished by a voice from heaven to ask for the blessed King Henry's intercession, and obtained health immediately.

(At Colchester, investigated but not verified.)

53. A certain John Robins, who had rashly insulted the blessed King Henry, heaping many rebukes upon

51. Quomodo puella dicta Iohanna Knyght que osse pergrandi in gutture retento mortua per horam iacuerat: inuocato ab astantibus beato rege Henrico. et os ilico euomuit. et sanitatem obtinuit.

52. Quomodo Nicholaus quidam cognominatus Crakebon nimio capitis dolore grauatus: post triginta annorum spacium illapsa sibi celitus voce de petendis beati regis Henrici suffragijs sanitate continuo potitus est.

53. Quomodo quidam Iohannes Robyns qui beatissimo regi Henrico temeraria audacitate insultans. plurima de

him, on the same day was suddenly struck blind: but when, renewed to penance, he vowed with many tears to visit his holy tomb, he recovered his faculty of sight.

(Robins came from Ynkeborough, which must be Inkberrow, in Worcestershire, a county which was never reached by the investigation. This story, like No. 44 above, is full of the English countryside: you can trace in the map how Robins, going to Stratford-on-Avon from his own village, will have joined in with the main road at Abbots Moreton, and so met George Luffar, who was doing the same journey from Crowle (called "Crowe"). George was a fervid and perhaps wearisome eulogist of King Henry, and Robins retaliated with abuse. On recovering his sight, Robins made the pilgrimage to Windsor, but without revealing the whole story, which was disclosed afterwards by Luffar, in the presence of "M. N. Seymour," a Canon of Windsor.)

54. William Hardford, falling from the roof of his house when it was on fire, through the mere remembrance of the holy King Henry was held up by some invisible power, and so was allowed to escape the sudden death that threatened him both by falling and by fire.

(At Berkhamsted: the two Hertfordshire miracles were

ipso dixerat improperia: eodem die subito cecitate percussus est. Sed postea quam penitencia ductus lacrimis non paucis sacrum eius tumulum visitare vouisset: rursus videndi facultatem accepit.

54. Quomodo quidam Willelmus Hardford ab accensi domicilij sui culmine prolapsus interueniente sola memoria sanctissimi regis Henrici. vi quadam inuisibili subleuatus est. sic que et a precipicio meruit liberari et mortem subitaneam ab incendio imminentem euadere.

not investigated. Boys, we are told, used to roast beans in the autumn—one remembers the Greek month Pyanepsion—for fun, and one such party set fire to Hardford's house by accident.)

55. Joan, the daughter of Richard Walran, through a strange plot of the devil's cunning, was hanged by the neck: but afterwards, when the blessed King Henry was invoked, snatched from the very jaws of a cruel death and restored to life again.

(The mother made a pilgrimage barefoot from Lambourn in Berkshire, where the miracle was afterwards verified.)

...While the father and mother were both out on household business, all unsuspicious of what was passing, the girl, playing at home, chanced upon the door of a cellar or underground storehouse of some kind, which stood shut, but was not fastened by any bolt or bar. It was managed, with some difficulty, by a double strap, cut from the leather of a woman's old satchel (?), which hung out between the boards where they joined. So the girl,

55. *Quomodo Iohanna filia Ricardi Walran mirabili quodam diabolice machinacionis preludio suspensa per inuocacionem felicissimi regis Henrici ab ipsis atrocissime mortis faucibus erepta est. viteque pristine restituta.*

Dum in ede paterna lusitans aliquando versaretur sola. patre scilicet absente et matre quoque similiter rebus domesticis occupata. nec huiusmodi aliquid cogitante: illa fortuitu ad hostium cellarij siue subterranei cuiusdam penu deuenit. At hostium illud clausum quidem stetit: sed quo firmaretur repagulum non habebat nec pessulum. Vix enim geminata quadam trahebatur ligula: que scilicet de vetustissima bursella[1] muliebri olim abrupta: atque inter

[1] *Altered from* burcella.

careless and mischievous as children will be, took both ſtraps in her hands, parted them, and put them both under her chin; and at laſt, when she had got her whole head through, there she was dangerously caught in a noose. Perhaps, emboldened, she thought to swing herself; more probably, she was ſtruggling in the noose and trying to get free: but anyhow, through the devices of that moſt wicked Enemy of man's salvation, who rejoices in the deſtruction of our bodies but rather of our souls, quite suddenly the door fell in. So violently did it come away from its framework that, crashing inwards, it took the girl with it, caught as she was in the ſtrap. Poor child, she had slipped in this way from the top ſtep and could not reach any of the lower ones, nor find any other way of supporting her feet: so that this unlucky accident left her hanging. Neither ſtrength nor wit had she to help her to

ipsas patulas[1] asserum iuncturas transposita dependebat. Igitur puellula vti discrecionis expers more infantili lasciuiens. tentas vtraque manu ligulas forte expandens mento supposuit. toto que sic demum intromisso capite: sese perniciosius illaqueauit. Interim dum aut insolencior iam effecta quasi se ponderare forsitan attentaret: aut (quod magis vtique reor) dum secum luctatur in laqueo nititur que rursus absoluere: procurante illo nequissimo humane salutis aduersario (qui non corporum solummodo sed animarum pocius gaudet interitu) repente hostium irrumpitur. tanta que violencia valua ipsa separatur a limine: vt introrsum in partem alteram auolans: illaqueatam ligulis secum raperet et puellam. Ha prohdolor! illa sic elapsa de limine cum nec gradum quemquam inferiorem attingere. nec quo pes eius sustentaretur valeret quouismodo reperire: casu prorsus infausto suspenditur. Neque enim vel vires ei vel discrecio suppeditare videbatur vt se

[1] patulas *written over an erasure.*

her feet, and the weight of her body had soon drawn the ſtrap so tight round her neck that her breathing was ſtopped, the flow of life was interrupted, and she gave up the ghoſt; and so she remained hanging there lifeless until her whole body was cold.

It was only after a long interval that the mother... suddenly found before her eyes this shocking and pitiable sight—her darling daughter pale and dead, with no breath left in her body, no trace of life to be found in her. What was the unfortunate woman to do?...She called her fellow-townspeople and neighbours from their houses, and, to be brief, in a short time a large crowd of both sexes had hurried into the house, and were all bewailing the unfortunate mother's lot....Amidſt the noise of their lamentation some mention was suddenly heard of that blessed name, King Henry, the glorious champion of Chriſt that was gone to his reward. And soon all were

iuuaret omnino: quinimo tam fortiter premente sui corporis pondere collo tenus conſtringitur: vt mox intercepto anhelitu. vitalique spiramine prepedito. eciam ipsam animam exalaret. penderetque prorsus exanimis: quoad toto infriguisset iam corpore. Porro dehinc longo interuallo. mater cernit subito ante oculos positum horrendum illud et dolorosum ſpectaculum. natam scilicet predilectam vultu quidem pallido. ac sopitis spiritubus vniuersa corporis parte premortuam: nullo penitus in ea remanente vite veſtigio. Quid ergo mulier illa infelix. quid faceret? convicaneos e suis evocat sedibus et vicinos. Vt quid igitur plura referam? Irruit extemplo in domum vtriusque sexus haud modica multitudo. Plangunt vniuersi meſtissime matris miseriam. inter ipsos lamentancium tumultus cum[1] subito insonuisset emeriti militis Chriſti Henrici gloriosi regis felicissimum nomen. mox vniuersi

[1] cum *interlined.*

wonderfully united in mind, encouraging each other to hope for aid through an appeal to that bountiful patronage. The appeal was at once made by the prayers of all present: they took a penny and, humbly calling upon the servant of God, hung it round the girl's neck—and that though her little limbs were all cold and none believed that she could be restored to life without a miracle. It was a wonderful act of devotion, and rewarded by a still more wonderful act of the divine mercy. . . . For, when they had all uttered their sighs to heaven, and bedewed their cheeks with abundant tears, after a short while the heat of nature returned, and the spirit of life was breathed anew into her young heart: and so, before the eyes of all, the tiny body was restored to its old vigour and feeling.

While she was being brought round with food and

modo miro in vnam conuenere sentenciam sese que inuicem adhortantur. illius optimi viri postulatis suffragijs. a deo desursum sperare solacium. Idque omnium votis efficitur sine mora. Assumitur denarius et ipso dei famulo suppliciter exorato: gule mox appenditur puellari. quamquam reuera iam frigifactis omnibus pusilli corporis membris non nisi miraculo viuificanda puella penitus crederetur. Mira quidem deuocio. Sed magis admiranda diuine bonitatis clemencia. Siquidem vbi iam sua singuli dedissent in celum[1] suspiria: vbi et[2] genas suas copiosis irrorassent imbribus lacrimarum: post breue calor naturalis regreditur. spiritus que vitalis in tenera illa viscera rursus infunditur. et cunctis cernentibus mox puellare corpusculum suorum[3] sensuum vigore pristino reformatur. Ac dum illa cibo

[1] in celum *interlined.*
[2] *Altered from* vel.
[3] *Altered from* omnium.

drink, and fondled by her mother, the shouting died, the sorrow vanished away, all hearts attuned to sing the divine praise, all lips opened in gratitude to blessed King Henry. And, truth to tell, it was not only the hearts and lips of those then present, but of those also to whom the woman told her tale as they stood at the sacred tomb. For, when she had paid to the Lord the vows which her lips had pronounced so soon before, she gave a full account of all and had it put in writing by the hand of the priest who had charge of those glorious relics, to the abiding memory of the miracle that had been done; and she put up also a picture in wax to attest the story.

56. John Robinson, who for full ten years had been lame and crippled, regained miraculously the blessing of health by making a pilgrimage to the blessed King Henry's tomb, nay, in the very course of the journey.

poculoque refocillatur. seu maternis refouetur amplexibus: illorum clamor compescitur. dolor penitus effugatur. et iam diuinis preconijs singulorum cordibus adaptatis: in beati regis Henrici laudes vniuersorum labia reserantur. Imo vero[1] (ne velim veritatem abscondere) non horum solummodo: sed et eorum amplius quibus coram sacro tumulo astantibus hec exponebat mulier. cum scilicet post reddita domino vota que paulo ante distinxerant labia sua. annotatis singulis atque illius manu presbiteri qui custodiendi gloriosi funeris curam gerebat[2] litteris mancipatis ob diuturniorem patrati miraculi memoriam: eciam in cere substancia geste rei monstrauit ymaginem.

56. Quomodo Iohannes dictus Robynson qui pleno decennio et claudus extiterat et confractus: versus beati regis Henrici tumulum itinerando in ipsa videlicet via media incolumitatis beneficium miraculose promeruit.

[1] Imo vero *altered from* Verum.
[2] *Altered from* susceperat.

(John Robinson of Kendal—Kirkby Kendal, the record calls it—seems a British figure enough. Unfortunately, investigation never went as far as Westmorland. It was a case of rupture due to a fall from a horse. The improvement began when he had been five days on his pilgrimage and had finished half the journey.)

57. Another sick and disabled man called George Buttery, after more than two years' illness, was at last brought to the tomb of the blessed King Henry and gained the grace of health he craved for.

(From Middleton Cheney; there was no investigation in Northamptonshire. He had lost the use of his legs for ordinary purposes, through some virulent disease, but managed to come to Windsor on horseback. He went back on foot.)

58. Alice Barbour, who had been so vexed by an evil spirit that she even lost her sight, speedily received consolation and complete health through the invocation of the most blessed King Henry.

(She lived at Henley-on-Thames, and the marginal note, though very faintly written, tells us that "one witness was produced" on investigation—it seems fairly clear, from comparing the references, that three witnesses were demanded at the local investigation before the miracle was declared "proved." She was the hostess of the "George"

57. Quomodo alius quidam eger et inpotens dictus Georgius cognomento Buttery cum plus biennio delanguisset: tandem ad beati regis Henrici sepulcrum perductus. optate sanitatis graciam adeptus est.

58. Quomodo Alicia Barbour que a spiritu maligno vsque adeo vexata fuerat vt eciam visum amitteret: per inuocacionem felicissimi regis Henrici cito consolacionem promeruit et sanitatem plenissimam.

Inn, which the chronicler assures us is the best and most frequented at Henley. The activity of the evil spirit seems to have been marked by some violent kind of swelling, which ended by taking away her power of sight. Her deposition was taken by Master Oliver King, Canon of Windsor, who had become Bishop of Exeter when the chronicle was written.)

59. A chalice and breviary (*portiforium*), stolen from a church, were miraculously restored and put back in the said church, the doors yet remaining shut, after invocation of the glorious King Henry.

(This sacrilege—it may be imagined with what horror and application of texts our chronicler records it—took place at Doddinghurst in Essex; the miracle was not investigated. The thieves got in by a North window—all evil, says the chronicler, comes from the North—at night, and the broken window left no doubt of what had happened. A priest, John Locksley, who was "the minister of that Church," proposed an appeal to King Henry, which resulted in the stolen goods reappearing, in spite of locked doors, a few days later. The miracle was attested also by another priest, Nicholas Terre, "chaplain" of Kelvedon, close by.)

(The miracles numbered 60 to 87 inclusive have been preserved only in the epitomized form; the epitome has therefore been merely translated in each case, it being impossible to give any further details.)

60. One William Lunce went in fear of death through

59. De calice et portiforio ab ecclesia quadam furto alienatis. qualiter post inuocacionem gloriosi regis Henrici miraculose fuere restituta. et intra eandem ecclesiam clausis ianuis rursus reposita.

60. Qualiter quidam Willelmus Lunce ex defectu an-

the shortness of his breathing, but was restored to health in twenty-four hours after making a vow of pilgrimage to blessed Henry.

61. John Goldering was troubled for seven years by a fistula, but gained complete recovery by one pilgrimage to the blessed King.

62. A young boy who had lain twenty-four hours lifeless, being starved to death, came to life and recovered upon his mother making a vow of pilgrimage to King Henry; which vow when she broke, she was afterwards afflicted with many troubles.

63. Thomas Bowyer had his ransom paid for him (it is believed) and was set at liberty from prison through a miracle of King Henry's; and so escaped the malice of his enemies and was allowed to return to his country free.

helitus mortem metuens subitaneam post factum votum visitandi beatum regem Henricum infra xxiiij^{or} horas perfecte restitutus est sanitati.

61. Qualiter Iohannes Goldryng a fistula quam habebat in ano septennio vexatus: semel visitando beatum regem Henricum: plenam promeruit sospitatem.

62. Qualiter infantulus quidam qui fame consumptus horis xxiiij^{or} iacuerat prorsus exanimis: post emissum votum a matre visitandi beatum regem Henricum subito reuiuiscens conualuit. Quod tamen votum ipsa violans: multis postea fuit attrita molestijs[1].

63. Quomodo Thomas Bowear mirabiliter per beatum Henricum vt creditur soluto precio de captiuitate a[2] carcere que redemptus. et inimicorum euasit maliciam et liber permissus est ad patriam remeare.

[1] *Altered from* multas postea sustinuit iniurias.
[2] *Altered from* et.

64. A dumb man recovered his faculty of speech at the tomb of this blessed King, and suddenly broke his silence with the words *Te Deum laudamus*, which hymn repeated in full, he went on to sing *Deo gratias*.

65. Two pennies, hung round the neck of a certain priest, suddenly fell from their silken cord while he was deliberating how he should reach King Henry's tomb, the cord remaining yet unbroken.

66. John Trussell, who drank poison and was so dried up as that he could not feel it when his flesh was cut into, after two years recovered in a short time by invoking the blessed King Henry, and returned whole from the tomb, leaving his crutches behind.

67. A young man called Thomas Onion, eighteen years of age, fell from a marvellous high tree on to a stone wall.

64. Qualiter mutus quidam ad huius beatissimi regis sepulcrum (loquendi facultate adepta) subito in vocem prorupit huiusmodi. *Te deum laudamus*. dicto que toto ympno: subintulit cantando. *deo gracias*.

65. Quomodo duo denarij circa collum cuiusdam sacerdotis appensi. illo meditante qualiter ad beati Henrici tumulum perueniret: de fibula serica integra permanente subito ceciderunt.

66. Quomodo dominus Iohannes Trussell qui[1] hausto quondam veneno ita totus exaruit. vt incisam carnem suam[2] penitus non sentiret: inuocato post biennium felicissimo rege Henrico breui conualuit. et oblatis podijs sanus ab eius sacro tumulo remeauit.

67. Qualiter Thomas Onyon adolescentulus decem et octo Annorum de arbore mire altitudinis corruens super

[1] qui *interlined.*
[2] suam *altered from* manuum aut pedum.

Whereupon being shattered to death, he came to life again and quickly recovered his health when the blessed King Henry was invoked.

68. One pierced with an arrow in the groin suffered almoſt mortal pains, the iron remaining long in the wound, yet in a short time regained his health when the moſt gentle King Henry was invoked.

69. A lump of flesh growing suddenly out of the palate of a certain man disappeared upon invocation of the holy King Henry, being reduced to shreds; yet did he not pay the vow he had made until he received warning in a dream.

70. A waggon, loaded with six sacks of wool, was overturned in the road at evening: that night the driver, having prayed to King Henry, was assured by him in a dream that it had been lifted, and in the morning it was found upright on the road, safe and unharmed.

murum saxeum quassatus et mortuus. interpellato beatissimo rege Henrico reuixit. citissime que conualuit.

68. Quomodo quidam sagitta perforatus in inguine. remanente diu interius ipso ferro pene mortiferos dolores suſtinuit: sed ad inuocacionem mitissimi regis Henrici sanitatem in breui promeruit.

69. Quomodo gibbus carneus e palato viri cuiusdam subito excrescens. inuocato sanctissimo rege Henrico. in minucias quasdam resolutus deuanuit. sed vir ille quod beato viro deuouerat non nisi rursus in sompnis admonitus adimpleuit.

70. De plauſtro sex lane saccis onuſto et in via vespere[1] subuerso. qualiter ea nocte exorato beato rege Henrico aurige dormienti eius subleuacio reuelatur ipsum que mane erectum in via sanum et integrum reperitur.

[1] *Altered from* sero.

71. Henry Lancaster had long been troubled with a fever, and death seemed the only remedy he could look for, but, the holy King Henry appearing to him in a dream, he recovered at once after no more than three days' illness.

72. Agnes Leveryche, who had been terribly vexed by an evil spirit and at last lost the use of her reason, recovered full health of mind within three days when the most devout prince Henry was invoked by her son for her.

73. One who had been deceived by the woman he would have married endeavoured, at the instigation of the devil, to cut his throat; but, for that he had asked King Henry's aid, the edge of the knife turned in the other direction, and he was preserved both from harm and from his wicked purpose.

74. Margaret, daughter of William Tryll, upon making a vow of pilgrimage to the blessed King Henry's tomb,

71. Quomodo Henricus Lancastir diuturna febre molestatus tandem cum sibi sola mors videretur pro remedio expectanda. apparente sibi in sompnis sanctissimo rege Henrico. ilico conualescens vix iam[1] triduo laborauit.

72. Qualiter Agnes Leueryche que horribiliter a demonio vexata recte racionis vsum prorsus amiserat: interpellato per filium eius deuotissimo principe Henrico. infra triduum[2] plenam mentis integritatem promeruit.

73. Qualiter quidam delusus a femina quam desponsare voluerat instigante diabolo sese iugulare molitus. beati Henrici postulauit auxilium. mox que ipso instanti cultelli acies in partem alteram reflexa voluebatur. illo tam a lesione quam a proposito preseruato.

74. Qualiter Margareta filia Willelmi Tryll' post emissum votum visitandi beati regis Henrici sepulcrum. adhuc

[1] iam *interlined.* [2] ad *struck out.*

while he yet lay at Chertsey, was quickly healed and recovered of the King's Evil, from which she had suffered by the space of three years.

75. A boy called William Sawndie, who is said, by some magical sleight, to have been often driven to madness with his face turned backwards (?), was made safe and sound upon only promising to visit the tomb of the most devout King Henry.

76. A carter almost had his brains knocked out, and was indeed overtaken by sure death, through a loaded waggon of great weight falling on him, yet by the merits of that most holy and pious King Henry was speedily restored not to life only but also to his former health.

77. A little girl, not yet two years old, swallowing a silver groat, suddenly grew pale as if in death; but soon threw it up and lived again when the owner of the coin had vowed it to the blessed King Henry.

in Chertsey quiescentis: a dolore morbi regij in quo triennali spacio laborarat citissime sanata conualuit.

75. Quomodo puer quidam vocatus Willelmus Sawndie (qui portentuoso quodam prestigio retrouersa facie sepius in amenciam versus asseritur) facto solo voto visitandi deuotissimi regis Henrici tumulum: sanus et incolumis effectus est.

76. Qualiter veredarius quidam ruente super eum onusta reda immensi ponderis pene excerebratus et reuera[1] ineuitabili morte preoccupatus: meritis sanctissimi ac pijssimi regis Henrici non tam vite quam et sospitati pristine cito restitutus asseritur.

77. Qualiter infantula quedam nec dum biennis grossum argenteum degluciens subito pallebat vt mortua. Sed eundem mox ab ipso possessore beato regi Henrico promissum rursus euomuit et reuixit.

[1] *Altered from* certe.

78. A certain man, moved with jealousy against his neighbour, would have forbidden his banns of marriage without true cause; but, upon the bridegroom invoking the most blessed King Henry, this man suddenly became dumb, and might not speak again until he repented him.

79. A young man called Bartlet had the middle of his back crushed by the wheel of a waggon loaded with two barrels of wine; his father cried out to God and called continually for the aid of his blessed Mother and of King Henry of happy memory, and the young man arose safe and hardly at all bruised.

80. Alice, daughter of Henry Parsay, an infant of scarce two years, when her parents had devoutly invoked this most holy King Henry, was saved by an evident miracle from the falling sickness, from which she had suffered for a whole year.

78. Quomodo quidam zelo ductus in proximum legittimum eius matrimonium prohibendo voluit[1] impedire: sed inuocato ab sponso felicissimo rege Henrico: subito mutus effectus est. Nec vsque dum penituisset, loqui amplius potuit.

79. Quomodo adolescens quidam vocabulo Bartlet cuius medium dorsum rota quadrige duobus vini dolijs onuste supergrediens oppressit. clamante patre ad dominum et beate dei genitricis ac felicis memorie regis Henrici iugiter inuocante presidium: vix modicum quassatus surrexit incolumis.

80. Qualiter Alicia filia Henrici Parsay infantula vix biennis, facta per parentes deuota inuocacione huius sacratissimi regis Henrici a morbo caduco quo quasi per annum integrum laborarat: euidenti fuit saluata miraculo.

[1] *Altered from* voluit prohibendo.

81. A courtier, who had broken three ribs on the right side through falling on a stake, was made safe and sound almost in a moment through invocation of the blessed King Henry.

82. William Turpin, who had been brought almost to death's door by the sweating sickness, straightway obtained health according to his desire upon twice seeing a vision of the blessed King Henry.

83. Robert Thomson was loaded with chains and shut up in a foul dungeon; but, after tearful invocation of the most blessed Henry, suddenly fell asleep and is stated to have been rescued by the ministry of an angel; so miraculously, as that he found himself set down on the high road two miles off.

84. A little boy called John Robinson, falling from a high roof and so crushed to death, rose at once restored to life upon the prayers of the blessed King Henry being asked for him.

81. Quomodo curialis quidam. qui cadendo super palum tres costas lateris dextri confregerat. per inuocacionem felicissimi regis Henrici. pene subito sospes efficiebatur et sanus[1].

82. Qualiter Willelmus dictus Turpyn qui plaga pestiferi sudoris percussus ad ipsas mortis ianuas iam pene peruenerat. viso bis beato rege Henrico optatam continuo sanitatem promeruit.

83. Qualiter Robertus Thomson immenso ferri pondere pressus, et horrendo clausus ergastulo, post lacrimosam beatissimi Henrici inuocacionem, subito in soporem dilapsus ab angelico ministerio ereptus asseritur. tam stupendo miraculo: vt euigilans. duobus abinde miliarijs in via publica se positum inueniret.

84. Quomodo Iohannes Robynson infantulus de alto solario corruendo collisus et mortuus[2] inuocato super illum beati regis Henrici suffragio. surrexit ilico rediuiuus.

[1] *Altered from* et sanus efficitur. [2] post *struck out.*

85. A girl of twelve, by the divine visitation as it is believed, was smitten with an affliction so extraordinary as that countless worms swarmed in her body. Afterwards she first saw blessed Henry in an ecstasy, and then received a cure from him, appearing to her visibly as a pilgrim, and so quickly recovered. Her name was Joan, daughter of Thomas Browne, of the town called Paglesham in Essex.

86. Some merchants, being subjected to a most unhappy captivity overseas, had their chains miraculously loosed by the merits of God's most holy Mother and of King Henry, and joyfully travelled back to their own coasts, in a ship provided for them by the divine power upon the shore.

87. An evil spirit in the form of a black dog would have devoured one that journeyed at midnight, and had already dared to bite him till the blood flowed, but

85. Qualiter puella quedam duodennis tam admirabili plaga nutu (vt creditur) diuino percussa. vt de eius corpore vermes innumeri scaturirent: primo quidem in excessu mentis posita. beatum Henricum vidit. Ac deinde ab eodem visibiliter apparente tanquam peregrino. medicinam accepit. et ex ea citissimam sanitatem. Hec virgo Iohanna dicebatur. filia Thome Browne de villa vocata Pagulsham in comitatu de Esex.

86. Qualiter negociatores quidem vltra mare miserrime captiuitati obnoxij: meritis sanctissime dei genitricis ac deuotissimi regis Henrici (solutis miraculose compedibus) et nauicula quadam in litore maris eis diuinitus[1] preparata: ad patrias oras letissime transfretarunt.

87. Quomodo spiritus nequam in forma canis nigerrimi quendam media nocte itinerantem vorare cupiens. mordere vsque ad cruorem presumpserat: Sed aduocato

[1] *altered from* divinitus eis.

suddenly disappeared in confusion when the glorious King Henry had been called to his aid.

(The full statement of the miracles begins again here.)

88. One Richard Vyvian, smitten by the plague and thought by all to be at death's door, was most miraculously delivered by the prayers of the blessed King Henry.

(Vyvian, as the name suggests, lived at Penzance, in the parish of St Paternus: there was no investigation; cp. No. 43 above. Some antiquarian interest attaches to his efforts to "bend" a silver coin; when his purse was brought, though it contained four marks' worth of the silver coins "our ancestors called sterlings, but we call pennies," he could only put his hand on a gold coin, worth sixteen marks or thirty pennies, and offered this instead.)

89. Upon invocation of the most blessed King Henry's said a house, that was involved in a terrible conflagration, immediately cooled as it had been a mass of red-hot iron taken from the furnace: and all that violence of fire did no further damage.

(This was the house of Peter and Margaret Barley, at "Alerton," which must be Ollerton, in Sherwood Forest. The story is most graphically told; Peter is entertaining friends, and is quite unaware of the fire in another part of the house till his neighbours begin to ring the church bells and come running to the door. The two Nottinghamshire miracles were not investigated.)

in auxilium glorioso rege Henrico: subito confusus disparuit.

88. Quomodo quidam peste infectus. cum ad vicina mortis peruenisse ab omnibus putaretur beati regis Henrici suffragio non sine grandi fuit miraculo liberatus dictus Ricardus Vyvian.

89. Qualiter domus quedam nimiis flammis accensa (inuocato felicissimi regis Henrici presidio) velut candens ferrum e fornace surreptum per se statim refriguit. nec dampni quiddam fecit ulterius tanta vis incendii.

90. A small boy called John burnt his head, and was in danger of a miserable death, when the glorious King Henry was invoked, and he suddenly recovered. And afterwards, his cranium growing again, he was restored to his old health and to length of days.

(The exordium of this miracle is worthy of Maria Edgeworth: "Let all those who nurse the young or have charge of boys' education listen and attend to this story, and be warned by this example how many are the dangers and hurts to which infants are exposed by the carelessness of their parents." John Hargrave was the boy's name, and he lived at "Keyton" (Ketton) in Rutland, where miracles were not investigated. It was during First Vespers of St Hugh's Day (for the better edification of those who have charge of small boys) that the accident happened, while the parents were at church; but this does not excuse the negligence, since children of that age "can scarcely go along by leaning against forms (*formae*) or footstools, unless they go round crawling rather than walking"—the youthful Hargrave was only fifteen months old. The first warning the parents had on returning home was a smell "as of burning fat." The burnt cranium fell off on St Gregory's Day (being replaced by a new growth) and was hung up by the parents at Windsor.)

91. William Bartram was kicked during a game, and suffered long and scarce endurable pain, but suddenly

90. Quomodo paruulus quidam dictus Iohannes (qui concremato capite) mortis amare fuerat preventus discrimine: post supplicem interpellacionem gloriosi regis Henrici statim conualuit. Et dehinc (nouo crescente craneo) et sanitatem pristinam et vitam diuturniorem promeruit.

91. Qualiter Willelmus Bartram pede cuiusdam secum ludentis percussus verenda intolerabiles inde et diuturnos

recovered the blessing of health when he had seen the glorious King Henry in a dream.

(At Caunton, in Nottinghamshire, uninvestigated. The case was one of rupture, following on a kick at football, which is rendered *pedipiludium*, obviously for *pedipililudium*. The monastic chronicler's estimate of this game is of permanent interest, and the translator cannot forbear reproducing it here, while vindicating his reputation for seriousness by printing the Latin opposite—it is to be seen any day at the British Museum:

"The game at which they had met for common recreation is called by some the foot-ball-game. It is one in which young men, in country sport, propel a huge ball not by throwing it into the air but by striking and rolling it along the ground, and that not with their hands but with their feet. A game, I say, abominable enough, and, in my judgment at least, more common, undignified, and worthless than any other kind of game, rarely ending but with some loss, accident, or disadvantage to the players themselves. What then? The boundaries had been marked and the game had started; and, when they were striving

dolores sustinuit. sed viso in sompnio glorioso rege Henrico. subito sanitatis beneficium est adeptus.

...Porro ludus ad quem mutue recreacionis gracia excercendum convenerant, a quibusdam pedipililudium dicitur. Est enim, quo solent adolescentes rustici et lasciui ingentem pilam non iactando in aera. sed solotenus volutando: nec manibus quidem sed pedibus pulsitando atque versando propellere. Ludus inquam execrabilis satis: et (meo sane iudicio) omni genere ludorum rusticior inhonestior quoque et vilior. qui et raro absque ipsorum ludencium dampno. calamitate aut dispendio aliquo terminatur. Sed quid? Iam assignatis limitibus et ludo inito:

manfully kicking in opposite directions, and our hero had thrown himself into the midſt of the fray, one of his fellows, whose name I know not, came up againſt him from in front and kicked him by misadventure, missing his aim at the ball."

Bartram made a vow, in King Henry's honour, to observe abſtinence on all Tuesdays—one hopes not to the detriment of his game.)

92. A cow, which had lain lifeless for a whole day, exhauſted after calving, was reſtored to its former liveliness, to the great advantage of its owner, through his humble invocation of the aforesaid holy man's merits.

(At "Sowthow"—Southoe—in Huntingdonshire; one of two (uninveſtigated) miracles in this county. Southoe was a manor belonging to John of Gaunt, so it may have had Lancaſtrian traditions. The man's name was Richard Archdeacon (spelt Archdeken), and he seems to have had a robuſt faith in God who, as the chronicler acutely reminds us, "saves both man and beaſt." The "bending of a penny" was apparently quite unavailing, and man and wife went home disappointed. It was only that evening, when they went out to flay the beaſt for leather, that the cow was seen to twitch one ear; upon which Richard pro-

cum contra se inuicem calcitrantes fortiter concertarent. et is (de quo nobis sermo eſt) concertantibus se medium miscuisset: ecce vnus (nescio quis) colludencium[1] ex aduerso veniens (fruſtrata percussione in pilam) fortuitu[2] in hominem[3] pedem dedit[4].

92. Quomodo vacca que poſt editum fetum deficiens toto fere diei spacio iacuerat prorsus exanimis: per supplicem inuocacionem prefati sanctissimi viri ad vsum sui possessoris vite priſtine restituta refertur.

[1] colludencium *interlined: altered from* collusorum.
[2] *Altered from* casu. [3] *Altered from* illum.
[4] dedit *added in margin*; iactauit *struck out.*

mised to abstain from meat, fish, and beer until such time as he could make pilgrimage to Windsor, if his prayer were granted. "Nor did he waste much time," the chronicler frankly adds, "before visiting the holy spot.")

93. Henry Harvey was cruelly pierced in the belly by a sword, but escaped the pains of most sure death by calling upon the blessed King's aid.

(This was investigated without result in St Giles' parish in London; but no result could well be expected, for Harvey was only staying at an inn—the "Catharine Wheel," on the merits of which the chronicler passes no judgment. He received his wound in a tavern brawl.)

94. Agnes, the daughter of John Devenish, had a plum-stone stuck in her nostril, and had suffered so long thereby as that her death was thought likely enough; but when her mother invoked the aid of the most gracious King Henry, the stone was miraculously removed and she quickly grew well.

(John Devenish was a *scutifer*, that is, a knight, who lived in Sussex, but no further address was given. Camden (*Britannia*, on Hastings) writes: "Nor must we forget to take notice that King Henry 6 ennobled Thomas Hoo, a worthy person, with the title of Baron Hoo and Hastings, whose daughters and heirs were married to Geoffrey Bollen (from whom by the mother's side Queen Elizabeth was descended), to Roger Copeley, John Carew, and John Devenish." Surely the plum-stone must have reached the

93. Qualiter Henricus Harvy diro mucrone transfossus ventrem: interpellato beati regis presidio. desperatissime mortis euasit dispendium.

94. Quomodo Agnes filia Johannis Devenyshe (que retento diu in nare prunorum lapillo) adeo fuerat infirmata. ut mortem exinde expectare facile crederetur: post interpellatum a matre benignissimi regis Henrici presidium. (elapso celitus lapillo) cito sanitatis beneficium est adepta.

wrong grand-daughter! The case was not investigated. The stone remained in or behind the nose for six months; the gratitude shewn by the parents at Windsor is attested by "Magister N. Hampden, Professor of Theology" and others. The family seat of the Devenishes was Hellingly, Sussex.)

95. The Abbess of a Convent was in danger through a great fire, but, when the aid of the glorious King Henry was invoked by the sisters, she is said to have been delivered, it is believed by divine intervention.

(She came from Denny Abbey, near Ely, which was founded by Mary of Valence in the time of the Third Edward, and had twenty-five nuns in it at the Dissolution. The miracle was not investigated. The first effect of the prayer was to bring to the spot "that valiant Knight John Cheyney," who with six others tried to put the fire out; but in the end its cessation was so sudden as to have left on all minds the impression of a miracle.)

96. A furious fire broke out among some stubble and stalks in a marshy field, and is said to have died down all in a moment when the blessed King Henry was invoked.

("Well, near Wisbech" does not appear on modern maps, but the names of Upwell and Outwell, on the "Well Creek," presumably mark its site. No investigation was made. The person affected was a "steward of the marshes"

95. Qualiter Abbathia quedam monialium grandi incendio periclitata. interpellato demum sororum lacrimis gloriosi regis Henrici presidio: nutu (vt creditur) diuino liberata fuisse narratur.

96. Qualiter incendium quod in agro quodam paludoso accensis stipulis et culmo nimis impetuose succreuerat: inuocato felicissimi regis Henrici presidio. quasi subito extinctum fuisse asseritur.

called William Gronger; the fire broke out while he was burning some dry rushes, and died down suddenly while he was saying the Paternoster in King Henry's honour, in time to save his osier-beds.)

97. A man called John Agelde, who for more than two years had been worn down by phthisis trouble, called upon the blessed King Henry at the admonition of a voice from heaven, and recovered by a sudden restoration of his health.

(At Smallhythe in Kent, near Tenterden, investigated but not verified. It is well known, says the chronicler, because at this point the King's highway passes over a river—the Rother—which you must take boat or ferry to cross. The ferryman was the consumptive in question. He was sitting by his boat waiting for passengers when he was attacked by a sudden spasm of coughing, in the middle of which a voice, distinctly heard, told him to pray to King Henry and vow a candle of at least three pounds' weight. He made his offering six months later, having had no recurrence of the symptoms by that time.)

98. John Gery, who had been lame and bent for twenty years, won health within the same number of days after vowing a pilgrimage to the holy King Henry.

(Investigated but not verified at Barking in Essex. His crutches were shewn at Windsor.)

97. Quomodo quidam dictus Iohannes Agelde (qui ultra biennium incredibili quadam ptisice passionis molestia fuerat aggrauatus, postquam celesti voce admonitus, beati regis Henrici implorasset auxilium: subito sanitatis beneficium assecutus conualuit.

98. Qualiter Johannes Gery viginti annorum spacio claudus penitus et contractus, post emissa vota visitandi sacratissimum regem Henricum infra totidem dies plenam sospitatem promeruit.

99. Katherine Bailey, who had lacked the use of her left eye for full seven years, suddenly won back its health when she had asked King Henry's aid in obedience to a heavenly warning.

(She lived in the parish of St Edward at Cambridge. The case was investigated, unlike the others in this county, but not verified. She heard Mass at dawn every day in the church of the Augustinian Fathers. It was while so engaged, and while regretting the loss of her eye, that a stranger came and whispered to her, telling her to bend a penny in King Henry's honour; she believed this agent to have been supernatural. But, having left home in a hurry, she had no purse, and had to be content with making a vow of obeying the command; upon which she saw the Host with both eyes at the Elevation, and had no further trouble.)

100. John Well, whose tongue was so swollen that he was like to die, received the blessing of health as it were in a moment, upon heart-felt invocation of the blessed King Henry's aid.

(At "Hynce"—? Hinxhill—"within the borders of Kent[1]"; investigated but not verified.)

99. Quomodo Katerina Bayly (que sinistri oculi lumine septennio pleno caruerat) postquam celitus premonita beati regis Henrici expetisset suffragium: subito sanitatem promeruit.

100. Qualiter Johannes Well' (cuius lingua adeo tumida facta fuerat ut mortis inde periculo premeretur) quasi subito sanitatis beneficium est adeptus. beati regis Henrici presidio corditer inuocato.

[1] If the chronicler mistook *Cantabrigiae* for *Cantiae* in his notes, we might conjecture Hinxton, 3 miles south of Cambridge.

101. Thomas Wryth had such infirmity as that for more than four days he had no use of speech, but received speedy consolation by mental invocation of the glorious King Henry.

(Wryth was a tailor belonging to St John Zachary's parish in London; his illness and cure took place at Lynn. Investigation was made—possibly in both places—but without result.)

102. Margaret, daughter of John Denys, when she had met her death by drowning, was quickly restored to the use of life when the holy King Henry had been humbly invoked.

(This was at Rye in Sussex, and was verified there.)

I think it well to add also to this collection a wonderful thing, and one worthy to be related, which (as has lately come to our knowledge) was done by the merits of this most holy man in a place called Rye, in the county of Sussex. For indeed, it was made known by the witness of forty men that were all together in the church where the blessed man's body lies, at the very season of Pentecost. But enough—let us proceed to our story.

There dwelt in the place named a certain girl, nearly seven years old, who once (and namely on the first of the

101. Quomodo Thomas Wryth tam grauiter infirmatus. ut ultra quatriduum eciam fandi careret potencia: sola mentali inuocacione gloriosi regis Henrici citissimam consolacionem accepit.

102. *Quomodo Marg' filia Johannis Dyonyse aquis summersa prorsus et mortua. post supplicem inuocacionem sacratissimi regis Henrici: cito ad vsum vite reducitur.*

. . . Erat denique in loco pretacto puella quedam ferme septennis. que aliquando. ipsa videlicet die prima rogaci-

Rogation Days) left her father's house, with the liberty such children have to play where they will, and went into a neighbour's garden. In this garden was a fish-pond; and she, upon what occasion I know not (unless it were some evil spirit that prompted her to it, all alone as she was), ended by falling into it and there sinking. None ſtood by; none had any means of knowing what had happened, until after an hour had passed both her parents looked for her. They made careful enquiry among their friends and neighbours, but she was nowhere to be found; so that fear and heaviness fell upon them all, and there were many anxious hearts as time went on. But after a while it fell out by chance—unless it were in the course of his search—that the owner of this pond went into his garden, and anon, looking into the water on some search of his own, saw her quite drowned in the water and surely dead, barely floating on the surface in the middle of the pool. He immediately pulled her out with some inſtrument

onum (uti talium moris eſt) solita quadam lusitandi licencia. paternas edes egrediens. cuiusdam vicini ortum intrauerat. Porro in orto quoddam habebatur viuarium. At nescitur quidem qua occasione. sed iniquo forsan spiritu impellente (cum esset sola virgo): in ipsum tandem delapsa summergitur. nemine prorsus aſtante[1]. nemine vel sciente quouismodo. donec (transacta hora) ab vtroque parente requiritur. Itaque dum (facta inter amicos et proximos sedula perquisicione) nusquam comparuit: tunc timor et
Fol. 68*b* hebe|tudo mentis cecidit super omnes. fiuntque interea plurimorum corda ſtupencia. Verum dehinc contigit fortuitu (ne dicam percontandi gracia) hominem cuius erat ſtagnum. ortum suum intrare. Qui mox in aquam prospiciens nescio quid explorando: vidit eam vndis omnino videlicet[2] ingurgitatam prorsus exanimem vix superficietenus in medio viuario enatare. Et extemplo raptam

[1] *Altered from* assistente. [2] omnino videlicet *altered from* licet.

that was handy (for by now a considerable company of neighbours had reached the spot) and brought her again to the bank.

None had any doubt but the girl was dead when this shocking and pitiable sight was shewn to them: nor was there, in any human calculation, the least possibility of her "drinking our air[1]" again. Yet all those assembled, moved both by their love for the girl and by compassion for her parents, knelt with them and cried aloud to heaven. Nay, beyond heaven; so winged was their devout supplication and the charity that accompanied it: for the loving Mother of God aided it, with her most worthy champion King Henry, by whose glorious prayers they had, with one accord, asked for grace to relieve them. And so it was that a speedy consolation of the mourners proved beyond doubt the loving favour wherewith the ear of the Divine Mercy was open to their supplications. For, truth to tell,

quouis instrumento (cum iam accessisset turba non modica vicinorum) ripe restituit. Quibus omnibus mortua plane monstratur puella. et quidem spectaculum perhorrendum et lugubre. Neque enim fuerat (humana saltem opinione) possibile: vt hac rursus aura quoquomodo[2] vesceretur. Verumptamen hij qui conuenerant vniuersi moti tandem. tum pietatis titulo in puellam. tum parentum gemitibus condolentes: vna cum eisdem (flexis in terram genibus) clamorem validum extulerunt ad sidera. Imo et supra sidera peruolauit. mixta caritate tam pia deuocio. opitulante pijssima dei genitrice. cum illo suo dignissimo milite rege Henrico. quorum illi gloriosis precibus (concordi voto) consolacionis graciam preoptabant[3]. Igitur quam benigno fauore patuerint aures superne pietatis horum precibus

[1] Virgil, *Aeneid* III 339.
[2] *Altered from* quouismodo [seu?] *struck out.*
[3] *Altered from* adoptabant.

not half an hour had passed, they still standing there and imploring for her the protection of God's Pity, when the girl began to revive and to stir before their eyes. And after a little while she threw up a good quantity of the water, and found speech again with the words, "O God, and blessed King Henry, succour me." And so she was taken up by those who stood round, and recovered speedily, and was present with those forty persons whom we have mentioned at Windsor, blither than any other in that company, as indeed she had cause to be.

103. Cecily, daughter of Thomas Featherstonehaugh, who was beyond doubt dead already from the violent dashing of a horse's hoof against her forehead, recovered not only the life she had lost but her old health when the Mother of God and King Henry of blessed memory were invoked.

(A long and graphically narrated story of a strange recovery. A courier, on horseback, was sighted by friends

supplicantum: monstrat indubie consolacio accelerata merencium. Nam reuera (fateor) nec dum semihora pertransijt: cum (adhuc astantibus illis et diuine misericordie presidia super illam prestolantibus): ante eorum oculos, puella reuiuiscere se que mouere iam cernitur. Sed et post pusillum haud modicam aque euomens quantitatem: vocem primam emisit huiusmodi. O deus inquit. et beate rex Henrice me adiuua. Dehinc manibus circumstancium subleuata: sine mora convaluit. Erat que cum illis quos supramemorauimus xl viris apud Wyndesore. sicuti in causa ceteris forte obligacior: ita et in condicione iocundior.

103. Qualiter Cecilia filia Thome Fedurstonhagh (que calce equina fronti suo fortiter impressa prorsus perierat) interpellata dei genetrice Maria cum beate memorie rege Henrico: non tam vitam perditam recuperauit quam pristinam sanitatem.

from a window and called in to have a ſtirrup-cup (*biberium*); he tied his horse to the door, where the small girl (aged five) ſtood looking at it from the mounting-block (*ſcamnum*). When he remounted, he found that the evening was getting on, and at once put spurs to his horse, which kicked out and ſtruck the girl's forehead, crushing it againſt the ſtone wall so as to be almoſt unrecognizable. Every effort was made to find signs of life, but without success: all they could do was to force into her mouth spirits mixed with treacle (*tiriacum*, which is clearly half-way from its Greek form *θηρίακον*, "the snake-bite remedy"), in the hope of reviving her if any spark of life were left. Meanwhile, at the ſuggeſtion of the grandmother, they decided to go off to the church, taking the child with them, and pray to King Henry—this adjournment to the church is unusual, but it is explained that they thought their prayers were more likely to be answered if offered before the Bleſſed Sacrament. They kept watch there all night, rewarded by no signs of an answer until, at eleven o'clock, a tear escaped from the girl's eye. The draught was offered again, and this time a little of it was taſted. At dawn she recovered her senſes completely. We are told that the ſhattered ſkull was reſtored, and the mutilated face loſt all traces of the accident, "with amazing ſwiftneſs." The mother, Alice Featherſtonehaugh, who had only arrived late on the ſcene, but had witneſſed the recovery, offered at Windſor to take her oath on the Goſpels in atteſtation of the ſtory.

The miracle happened at Wolſingham (ſpelt Woſyngham) in Durham, and, in ſpite of the diſtance, was inveſtigated, though not verified. Perhaps the enquiry was made easier by the fact that Wolſingham and Stanhope, about four miles up the river, belonged to the Biſhop, and were bound to his perſonal ſervice. So Camden tells us, and adds that "Stanhope was the ancient ſeat or hall of the family of Fetherſtonhaugh, for many generations; the laſt

of whom was slain at the battle of Hockſtet" (Hochſtädt, *i.e.* Blenheim). Cecily is described as "the daughter of a neighbour," but if we do not press the phrase, it is easy to think of her as having been brought into Wolsingham by her grandmother—which would account for the mother's late arrival.)

104. William Hill, a chaplain, and John Raynold, who had fallen into a well of great depth and given themselves up for loſt, invoked that worthy prince, King Henry, and were supported by the divine power, when they would have drowned, until they were relieved by human aid.

(This was at Bryzthelmeſton, more ordinarily known as Brighton, and was verified on inveſtigation.)

I can never cease wondering at the continual frequency of the miracles whereby, the divine aid supporting him, that most blessed King Henry is wont to succour the needs of the unfortunate, and to relieve their troubles. For indeed, had not the memory of this famous man prevented it, two persons, one of them inveſted with the prieſtly dignity, were like to have perished by a moſt unhappy end in a place called Brighton, within the borders of the county

104. *Qualiter Willelmus Hill capellanus et Iohannes Raynold' (qui in fontem quendam mire altitudinis prolapsi, sua eſtimacione perierant) inuocato precioso principe rege Henrico, diuina virtute (ne mergerentur) ſuſtentabantur, quousque humano subleuarentur auxilio.*

Mirari non desino tam celebrem miraculorum frequenciam, quibus diuina fretus virtute felicissimus ille rex Henricus, miserorum neccessitatibus succurrere consueuit, et anguſtias releuare. Siquidem (nisi preclari huius viri interuenisset memoria) duo quidam viri (quorum alter sacerdotali fungebatur honore) infelicissimo dudum perijsse mortis genere perhibentur. loco qui Bryzthelmeſton

of Sussex. And this was how the occasion of it arose: it chanced that two ducks had fallen into the public fountain on the last day of September, which is solemnized as the feast of that blessed priest St Jerome. On the next day, then, the chaplain aforesaid, when he had celebrated in due time the mysteries of the divine Sacrifice, would go to the fountain; and taking for his partner one very well known to him, a tailor by trade, said it was in his mind to fetch out those ducks by whatever means he could. And that, not because the matter was his private concern in any way; it was out of charity that he would have it done, for fear they should rot there, bringing corruption to the water and thereby loathing and queasiness to his neighbours.

So both came with one thought to the fountain, and their near neighbours, with other inhabitants of that town, bore them company on their way, so that before long a great company of townsfolk hemmed them round. And

dicitur. intra limites comitatus Sowthsexie. Cuius quidem rei sic cepit occasio. Ceciderant illic fortuitu in fontem publicum duo anates. die mensis septembris vltimo. qui scilicet beati ieronimi presbiteri commemoracione sollennis habetur et celebris. In crastino autem presbiter antedictus (celebrato prius diuini sacrificij misterio): fontem adire disposuit. Aduocans que socium quendam sibi familiarissimum (qui erat artis scissorie): velle se dixit e puteo anates illos arte quauis extrahere. Non quod ad illum quidem res spectare quouismodo videbatur: sed ea fortasse caritate id fieri procurabat. ne inibi computrescentes. et aquis mundissimis corruptelam. et suis vicinis fastidium generarent et nauseam. Veniunt ergo ambo pari voto ad fontem. Quos vt conspiciunt viciniores quique ville illius incole: concomitantur euntes. Vallauit que eos protinus caterua non modica villanorum. Dum ergo colloquuntur

as they ſtood in talk, enquiring one of another how the thing was to be done, who but the tailor above-named asks of his own free will to be let down into it? There was a new bucket there, hanging by a rope equally new; for so it was that the fountain served the public need. Into this bucket, then, our tailor climbs, and little by little, they turning the winch, begins to go down the well—a deep well it was, the reach of it being more than eighty feet of our common measurement: for whereas the water came up to a good four ells' measure at the bottom, it had twelve more between the water's surface and the top. But enough of this: soon after he that hung there had begun to make his way into the well, and was yet but a short way below the brink of it, a knot came loose suddenly, and down he went to the very depths of the pool, with no power left to help himself at all. Which when he saw, the prieſt immediately took the rope in his hands, and so, leaping

et (quo id fieri posset modo) iniuicem queritant: ecce scissor ille (quem supra memorauimus) sponte sua dimitti se in fontem expoſtulat. Erat autem illic situla quedam noua, que et nouo similiter fune dependens. sicuti fons ipse vsui seruabatur communi. In hac itaque situla positus homo: sensim rotantibus illis hauritorium descendere cepit in puteum. Porro puteus admodum altus erat. cuius profunditas vltra octoginta pedes mensure vsualis extenditur. Nam preter id quod aqua ad quatuor saltem vlnarum mensuram abundabat in imo: duodecim plane a summo vsque ad laticem vlnas habuerat. Sed iſta quid refero? Denique mox vt intrare cepisset[1] pendulus in puteum esset que adhuc vix parum sub margine: repente laxato nodulo, profundiora laci ipsius expecijt. in nullo prorsus se[2] iuuare iam preualens. Quod cernens sacerdos: (ilico arrepto manu
Fol. 70*b* funiculo) saltu impetuoso quidem | et inconsiderato nimis[3]

[1] intrauit *and* cepit *substituted, but struck out.* [2] se *interlined.*
[3] *Altered from* nimis inconsiderato.

down upon impulse and with little thought (for his heart was sorely troubled, in that he himself had brought his friend thither) began to go down in like manner, the by-ſtanders letting go the winch by little and little. But, ſtrange to tell, when he had now almoſt reached his partner, the rope itself (from which he hung as he went down) slipped suddenly from the wood where it had been faſtened, and went down with him into the pool. So there were both of them, poor souls, sunk and well-nigh suffocated under the great depth of water, in danger of a moſt unworthy and horrid death. . . .

And there was this to increase the trouble of the prieſt's heart, that a prophecy made by his own mother alarmed him. For she had told him in his youth, as if by some presentiment of his doom, that he muſt never by rashness expose himself to such a danger as this; it was his deſtiny (she said) to die by drowning. So he soon betook himself to imploring the Divine Mercy with heart-felt prayers,

se dedit in puteum (erat quippe cor eius (eo quod hominem ipse vocauerat) terrore nimio perturbatum.) cepit que ille similiter versato[1] a circumſtantibus hauritorio paulatim descendere. At vero (mira fortuna) cum iam pene peruenisset ad socium: eciam corda ipsa qua pendens deorsum[2] ferebatur. de ligno vbi fixa fuerat subito dilapsa. decidit cum ipso in puteum. Sic que (heu prohdolor) ambo pariter demersi atque ab aquis nimijs pene prefocati periclitantur indigno valde atque horrendo mortis discrimine. Adauxit que dolorem mentis intrinsecum: terror quidam predicte sue perdicionis a matre. Predixerat enim ei mater sua cum adhuc iunior esset. veluti fatali premonicione (ne sua vnquam temeritate tali se[3] periculo[4] auderet exponere): hoc eius esse fatum. vt aquarum immersione prefocatus deficeret. Vnde precordiali voto mox ad imploracionem

[1] hauritorio *struck out.*
[2] deorsum *interlined.*
[3] tali se *interlined.*
[4] se *struck out.*

casting all his care upon his Lord whom he had that day (by saying Mass, as I have mentioned) devoutly received as the Guest of his soul. He asked moreover for the loving intercession of that friend of God, King Henry, whom he promised to entreat with humility of heart, as hitherto so also in the future. And the other, hearing this, repeated the like petition, making the same appeal from his heart to the aforesaid man of God, that he would deign to come to their rescue. But what need to dwell upon all this? It were better to tell what relief this their loving and unfeigned devotion won for them. Wonderful to say, it was at the very moment when these words of supplication had proceeded from their mouths that an invisible force lifted both, with miraculous power, from the gulf of water that was swallowing them up. And that so sensibly, that (as they themselves assert upon oath) they could not but think themselves raised up above the surface

superne propiciacionis[1] conuertitur. Spem omnem proiciens in eum quem eo die missam celebrando vti premisimus[2] intra hospicium sui cordis deuotus susceperat. Postulans preterea et deo carissimi regis Henrici pia suffragia. quem scilicet sicuti antehac: sic et posthac rursus quesiturum se humillimo affectu decreuit[3]. Quod et alter quoque audiens, hec eadem vota congeminat. prefatum dei famulum (vt eis adesse dignaretur auxilio): ex corde pariformiter exorando. Verum in hijs quid moram facimus[4]? Congruit magis vt tam pia tamque sincera devocio quid consolacionis meruerit referamus. Utique (quod auditu mirabile) ipso fere vel momento quo eorum ex ore prolate oracionis verba processerant: ecce vis quedam inuisibilis mira potencia ab inundantis aque voragine leuauit utrumque. Adeo inquam sensibilis: ut (quod

[1] *Altered from* propicionis.
[2] quem...premisimus *altered from* cuius eo die sacratissimum corpus.
[3] *Altered from* deouit.
[4] *Altered from* facio.

as if by the hands of one supporting them; and so remained, they say, for nearly half an hour's time.

Meanwhile those who ſtood above made what speed they could to let down ropes, as the only means of helping them, and busied themselves as each beſt could in bringing aid to the unfortunate pair. So he who had firſt fallen into the pool at once held the cord in both hands, and so hanging was being pulled up, when, trembling perhaps with the giddiness they say such men feel, or, as I can well believe, worn out in ſtrength through his long waiting, he suddenly let go the rope and fell back, and so sank in the water again. And each and all ceased not to cry God for mercy upon both, and to commit them to the prayers of the blessed man aforesaid.

And so after a little while the ropes were let down again; for they would not leave them to die, even though their labour should be fruitless. And this time, by grace rather

ipsi sane sub attestacione fidei asseuerant) non secus estimarent quam manibus quasi cuiuspiam subleuantis (ne ultra mergerentur) se supra undarum superficiem sustentatos. spacio (ut aiunt) ferme semihorali. Porro interim qui superius adstabant (quo cicius poterant) funibus intromissis (non enim alium opitulandi modum sciebant) suo more miseris subuenire curabant. Is igitur qui primo in lacum ceciderat. captam mox utraque manu tenebat cordulam. sic que pendens: nescio qua nisi propria (ut aiunt) vecordia tremefactus. aut fortasse (quod facile crediderim) pre nimia expectacione debilitatis viribus fatigatus: ecce subito dimissa cordula retrolapsus, rursus in profunda demergitur. Ceperunt que singuli iugi clamore ambos diuine miseracioni[1] ac sepe dicti viri dei precibus commendare. Vnde poſt paululum, iterum intromissis funiculis, non enim (licet cassato labore) sic perditos dimittendos crediderant: ecce gracia plane

[1] committere *struck out.*

than by man's effort, both were brought out safe and sound. Great was the triumph and the joy of all that stood in that company, and no voice but extolled that holy man and friend of God, King Henry, as worthy of honour evermore: nor did they forget to set forth continually the glory of God that was manifested in him. And so it was that before ever eight days were ended both the chaplain and his companion came to the holy place with other trustworthy witnesses, and made known Christ's glory in this matter; and that in the presence of certain reverend prelates and masters of the Chapter, who for the more attestation of so signal a mercy took their oaths in public[1].

105. Joan Sawyer, otherwise called Walsh, received her former eyesight through the merits of the most devout King Henry after five years' blindness.

(This was at Buckingham, and was never investigated.

magis quam industria vel arte, vterque sanus extrahitur. Fitque proinde exultacio ingens et gaudium in conuentu astancium. proclamantibus vniuersis sanctum virum deoque dilectissimum regem Henricum. dignum honore perpetuo. Sed et in illo dominum glorie collaudabant assidue. Vix igitur octo plene transactis diebus capellanus ille cum eodem viro. cum que nonnullis alijs fidedignis ad sanctum locum perueniens. eandem Christi gloriam propalauit. corampositis[2] quibusdam reuerendis ipsius collegij primoribus et magistris: qui eciam ob cerciorem tante rei fidem, eorum sacramenta presente populo susceperunt.

105. Quomodo Johanna Sawyer (alias Walshe nuncupata) post quinquennium quo ceca permanserat, deuotissimi regis Henrici meritis pristinum lumen oculorum accepit.

[1] A footnote gives the names of three witnesses; John Reynald (*sic*) himself, John Strenger, and John Key.

[2] vel astantibus *substituted, but struck out.*

The date on which she recovered her sight was the Feaſt of St James, 1485.)

106. Richard Beys was, upon the mere suspicion of theft, condemned at law by a forsworn jury, and afterwards hanged: but, when he was in the article of death, firſt the blessed King Henry and then the Blessed Virgin appeared to him, and by a signal miracle he escaped not only from death itself but from the accusation of theft also. All this upon the Eve of St Matthias in the year of our Lord 1484.

(The trial happened at Salisbury; it is not, however, ſtated that Beys lived there, and it is likely enough that the Stourton whom he served was one of the Stourtons of Maiden Bradley, in the same county: these (according to Camden, *ad loc.*) had been ennobled by King Henry VI. Weſt Harprey, or Harptree, his native village, would not be much above a dozen miles beyond Maiden Bradley. The inveſtigation, however, was conducted at Salisbury, and the facts were verified. Cf. No. 40 throughout.)

. . . Let (the reader) know that this young man had long been attached to the service of a gentleman of noble birth, named Stourton, and (though he was not yet above twenty years of age, or scarcely) was closely bound to him in

106. *Quomodo Ricardus Beys sola suspicione furti (periurata duodena) iudicio condempnatus tandem que suspensus (apparente sibi primum beato rege Henrico deinde beata virgine cum esset in ipso mortis articulo): non tam mortem ipsam sed et furti suspicionem grandi miraculo liberatus euasit. Pridie feſtum sancti Mathie apoſtoli. Anno dominice incarnacionis* 1484°.

Sciat effebum hunc viri cuiusdam[1] spectabilis genere vocabulo Storton olim obsequijs mancipatum. eidem que (cum nec dum aut certe vix bis denos transegisset annos)

[1] generosi *struck out*; viri que *substituted, but also struck out.*

intimacy and in loyalty, and was indeed his cupbearer. But now, I know not through what turn of fortune's wheel, or upon what occasion, it had so fallen out that another, of very high rank, was greatly incensed against this nobleman; his name, lest I should blot a noble scutcheon, I had liefer pass over than record. Certain it is that a very grievous feud had grown up between them, and one thought little likely ever to be healed. Wherefore, at the instigation of the devil, that foul mover of all wrong and calamity, he had the young man aforesaid apprehended by some fellows of his, and after great affronts put upon him, bound him closely and bade him lie in a foul dungeon. I think that (as many have experienced before now) he was all the more troubled by a spirit of malice, as he was greater in power than the other gentleman his rival, and so raged furiously against an innocent victim with no better title than one of rancour and envy.

tum familiaritate tum fidelitate coniunctum. Erat enim pincernali officio deputatus. Ceterum nescio qua voluente fortuna. cuius ve rei obtentu. contigerat interim aduersus prefatum generosum. alium quendam supreme auctoritatis virum grauiter iracundia commoueri. cuius vocabulum (ne notam infamie generositati relinquam) subtacendum pocius quam dicendum existimo. Verumptamen exorta sic est inter eosdem grauis admodum et vix vnquam (vt putabatur) pacificanda dissencio. Vnde instigante nephando illo tocius peruersitatis ac perdicionis auctore diabolo: iuuenem antedictum a suis quibusdam clientulis comprehendi fecit. et nimijs affectum contumelijs strictis que artatum vinculis. tetro retrudi iussit ergastulo. memoratus vir ille: qui fortasse (quod multi multociens sunt experti) quo altero generoso erat potencior: eo magis maliuolencie spiritu agitatus: solo odij liuoris que titulo
Fol. 72. aduersus in|sontem furebat. Itaque contigit interea

And now it so fell out that the royal judges, who in the name of the King's Majesty were pursuing their accustomed rounds as justice demanded it, came to the said town of Sarum; and he was well aware of their coming. Herein seeing his opportunity for glutting fully that appetite of his resentment, he waited till the King's representatives were sitting in court on the day appointed for them: and then, forgetting justice, but not forgetting the wicked intent he had conceived in his heart, he accused the young man of theft, saying that he had been the accomplice of some that did robbery on a certain priest. And when he had perverted the twelve jurymen that were upon their oath, I know not whether by threats or rather by bribery, or by making pretence of a just cause, he had him judged not only guilty but worthy of death. And he had his way; the case went back to the judge when the verdict had been pronounced, by his sentence to be ratified forthwith. So it was not long before the unfortunate man was, as guilty of theft, condemned to the penalty of a most unworthy death.

quosdam regis iusticiarios (qui regia auctoritate functi regnum (exigente iusticia) consueto more circumibant): prenominatam vrbem Sarum (quod illum latere non potuit) subintrare. Vnde oportunitatem nactus: hac arte furoris sui appetitum plenius saciauit. Sedentibus namque statuto die in suo tribunali regis commissarijs: ille veritatis immemor. non immemor concepte in corde nequicie. imposito crimine furti (dicebat enim illum cuiusdam sacerdotis spolia detrahentibus sociatum) duodenam iuratorum. nescio an minis forsan. an muneribus magis corrumpens. an certe simulata equitate iusticie. tandem. vt reum illum et morte dignum adiudicarent. optinuit. Sic que res acta est. Ad iudicem (promulgata sentencia iuratorum): causa rursus deuoluitur. ipsius arbitrio comprobanda. Mox ergo (heu prohdolor) quasi furti reus vilissime mortis dampnatur

(He told his confessor, a friar called John Fulbrooke, and others that he was confident of escaping death by hanging.)

. . . A huge crowd of people from that notable city ſtood by to watch, lamenting in their hearts not so much the death of a young man so handsome and so vigorous, as the wrongfulness of his sentence; for ever and anon he cried out that he was innocent. But what of that? The officers never hesitated, but put his head in the noose. So there he ſtood in the halter, a thick cord around him; and when the ladder was taken away, and the whole weight of his body hung only upon his neck, firſt of all, while every man liſtened for some sound of omen, his face turned to the Weſt, but then, the rope swinging round, he faced the other way, to the Eaſt. And now (half dead already, as it may be thought) he smote his breaſt four times with his fiſt; and no man but thought he had breathed out his troubled spirit. . . .

(He had prayed to King Henry before his execution.)

. . . At that very moment came King Henry to him (that

supplicio. . . . Aſtat plebs numerosa valde ſpectancium, ex ciuitate illa prenobili. non tam iuuenem elegantem et ſtrenuum: quam iniuriosam eius suspensionem (semper enim innocuum se clamabat) interno gemitu lamentantes. Sed quid? Vtique miniſtri nil cunctantes: laqueo illum innectunt. Qui mox illaqueatus: dura corda conſtringitur.

Fol 72*b* Aſt vbi (summota | scala) ponderosi corporis massa de sola ceruice penderet: Primum quidem. auscultantibus vniuersis nescio quid portenti. in occidentalem plagam vultus eius dirigitur. Dein ilico girante funiculo: rursus in orientem conuertitur. Iam que ille (vtputa semimortuus) pectus pugno quater percuciens: anxiatum spiritum exalasse ab omnibus credebatur. Ipso quippe momento

most loving servant of Christ) and brought him saving help. He appeared even as he had been wont, tall in body, his face full, yet with its features somewhat pinched; but now, his head covered with venerable grey hairs, he was fair enough of aspect. He was dressed royally, a coat as of blue velvet upon him[1], in which guise his appearance has been reported by many. And (to be brief) he seemed so reverend and so glorious to behold that he made the heart glad only by the sight of him. And no wonder, for by the aid of his saving presence he graciously relieved his servant's necessities, putting his right hand between neck and rope, lest the rope should strangle him altogether by its tight pressure[2]. And although, for the joy of his company, the man seemed already to have found consolation enough (for thus, whatever befell, he felt himself assured

aderat. salutaris auxilij quidam lator. pijssimus ille Christi famulus rex Henricus. Qui ita visus est illi vt fuerat[3] olim corpore quidem procerus. vultu maturus. sed facie quodammodo macilentus. Sed reuera veneranda canicie sparso capite: admodum desiderabilis videbatur aspectu. Vestitus cultu regio. toga veluti de blodio velueto circumdatus. Quo quidem habitu crebro illum apparuisse plurimi asseuerant. Denique (vt breuis sim) adeo[4] reuerendus apparuit. adeo que gloriosus: vt ipso suo aspectu leticiam plurimam preseferret[5]. Nimirum. qui et ope sue salutaris presencie. eius angustias benigniter releuauit. cum scilicet interposita collo dextra. ne illum cordula nimis constringendo penitus suffocaret. protexit. Cuius reuera adeo iocunda societas: tam etsi quidem sufficienter satis ei consolacio videretur (sic enim anima ipsa de sua saltem

[1] See Walter de Guildford's vision, No. 37, above.
[2] See Thomas Fullar's experience, No. 40, above.
[3] *Altered from* erat.
[4] v *struck out.*
[5] Cuius reuera tam iocunda societas, etsi sufficiens satis consolacio *struck out.*

at leaſt of a happy passing), he was ſtraightway to have far surer promise of safety; for he saw that God's Blessed Mother herself was come to his rescue. The very Mother of Mercy, who is the Fount of all human consolation, clad (as befits Heaven's Queen) in a white cloak that was shot with gold, deigned to manifeſt her presence so lovingly and so solicitously, as that she ſtood upon earth beside him and held him up, her hands under his feet. So pleasant was this to him, so delightful and so salutary, that although by all who ſtood by he was thought by now ſtrangled to death (for what could they think elſe?), yet his sufferings in the body seemed to him of no account, nor did he feel the very pains of his hanging.

What then? Was there any more hope that he should live? He had hung there already for about an hour, and shewed no sign of life or sense at all; nor could the people

emigracione assecurata quodammodo letabatur): longe tamen ei[1] copiosior ilico accessit securitas. cum eciam beatissimam dei genitricem sibi conspicit adesse presidio. Ipsa quippe mater misericordie (que fons eſt tocius consolacionis humane) alba scilicet et aurotexta clamide circumtecta (vti celorum imperatricem decebat) tam amorose tamque officiose suam illi dignata eſt exhibere presenciam: vt illum. quasi super terram ſtans. eciam sub plantis eius positis manibus suſtentaret. Quod tam gratum illi tamque iocundum extitit et salubre: vt reuera quamquam aſtantibus singulis iam suffocatus putaretur penitus et extinctus: (nichil enim secus eſtimare quis potuit): quasi nullius tamen momenti foret illi quod paciebatur in corpore. Sed nec fere[2] sencijt ipsum suspensionis supplicium. Quid ergo? Num proinde amplius sperabatur, vt viueret? Porro iam ad horam fere pendens. nullum prorsus in se vite vel sensus[3] preferebat indicium. Nec circumſtantem plebem

[1] ei *interlined.* [2] iam *struck out.* [3] vel sensus *altered from* sensitive.

that stood by judge but by what they saw. So at last only a few remained, and the crowd had begun to go home in groups: it is clear, too, that the officers of justice had no other thought than the rest. For these cut the halter without scruple and dropped the corpse to the ground, meaning to bury it with what speed they could. For this good office had been secured for the dead man by one who was then present, who was procurator of the Hospital of St John, the Baptist and Forerunner of our Lord. But the Divine Mercy, which had brought help in the fashion we have seen, might not be baulked of its gracious design: the man began to breathe again a little, his spirit restored to him, and he revived on the spot in the sight of all that stood by....

...When they who had been entrusted with the execution of the sentence would have had him back to the gibbet again, the crowd angrily prevented them. And this boldness

aliud iudicare posse quam viderant arbitramur[1]. Denique[2] (nonnullis remorantibus) cateruatim | ad sua remeare turbe Fol. 73
iam ceperant. Sed nec ipsi profecto iusticiariorum ministri secus aliquid sentiebant quam ceteri. Nam et hij nil hesitantes (presciso capistro) humi morticinum illud deiiciunt (qua fieri poterat festinacione) terre visceribus occulendum. Id enim procurauerat (qui et presens erat) *questor quidam hospitalis beati precursoris domini et* baptiste Iohannis. Verumptamen opitulante (quomodo supra notauimus) superna clemencia (que vtique sua benignitate fraudari non poterat) cepit homo (resumpto spiritu) paululum respirare. factus que est coram hijs qui aderant ilico rediuiuus. Porro certantibus hijs (quibus perficiendorum iudicialium decretorum cura commissa fuerat) volentibus que iterato illum ad patibulum rapere: turba concitata prohibuit. Adauxit quoque ignaui vulgi audaciam,

[1] *Altered from* manifestum. [2] tunc *struck out.*

on the part of the common folk was the more increased by the busy endeavours of the aforesaid procurator in his behalf; who had put a Cross (which he always carried with him) on the man's breaſt as soon as ever he touched ground, and now cried loudly that the body belonged to his jurisdiction. So the young man was refreshed with a little drink, and so brought all the way to the city by main force of the rejoicing people, and of the women especially; and that in despite of the sheriff and all his bailiffs. And so he was entertained in the sanctuary of the Friars Preachers' house, and there aided not a little by the charity of the faithful until such time as the King's pardon came; and then, having no fears for his own safety or for theirs who miniſtered to him, he was at laſt allowed to go free where he would.

(He dedicated the halter at King Henry's shrine, and then went on to Walsingham to pay his thanks to Our Lady. The chronicler adds that he came from Weſt Harprey—now Harptree—in Somerset, about five miles from Wells. The underlining here suggeſts that a local inveſtigation was made, or was to have been made, at Weſt Harptree too.)

queſtoris antedicti circa hanc rem importuna sedulitas. eos que plurimum animauit. qui scilicet (quamcito terram tetigit) superposita pectori eius cruce (quam secum semper habuerat) sui iuris esse corpusculum clamitabat. Vnde refocillatus demum permodico potu. (inuito licet vicecomite vel balliuis) vi vehementer exultancium populorum (maxime autem feminarum) viuus ad vrbem vsque deducitur. Atque intra septa *sanctuarij fratrum predicatorum receptus*. ibidem que non minima fidelium caritate releuatus. quousque adepto regali edicto, ob securitatem scilicet miniſtrorum nedum sui. liber tandem abire quocunque libuit permissus eſt.

107. Margaret Buckingham was most graciously set free from epilepsy by the merits of the glorious King Henry aforesaid.

(This was at Tottenham, but was never investigated. The case has no features of special interest.)

108. William Lamhall, who had fainted, being crushed under an enormous weight, escaped the danger of imminent death by the renowned King Henry's merits.

(At North Waltham—called Northwalton—near Basingstoke. It was investigated but not verified. It is the story of a young man who was crushed under the wheel of a loaded waggon, but recovered on the spot. His parents put up a wax figure, but afterwards, the mother being troubled by dreams on this account, offered another wax figure representing the whole accident.)

109. A little boy called Edmund Brown was drowned in a pool full of very dirty water, and after a long space of time recovered the breath of life as before when the most devout King Henry was invoked.

(At Hyham Ferres—Higham Ferrers—in Northamptonshire; our chronicler has, by inadvertence, put it in Essex. The case was not investigated. The mother was hanging out the clothes—hardly recognizable under

107. Qualiter Margareta Bokyngham fuerit a morbo epileptico prefati gloriosi regis Henrici meritis graciosissime liberata.

108. Quomodo Willelmus Lamhall (qui ingenti pondere pressus defecerat) preclari regis Henrici meritis. instantis mortis euasit dispendium.

109. Qualiter Edmundus Brown puerulus in lacuna aquis immundissimis plena summersus. post longa horarum spacia: interpellato pijssimo rege Henrico pristinum recepit vite spiraculum.

stately names such as *peplus* and *flammeolum*—and left Edmund to play, which he did by falling into a pond. Warned by a mysterious voice that he was drowning, she searched everywhere; but the body must by that time have sunk, for she saw nothing in the pool. It was only after many enquiries among her neighbours, and (clearly) a considerable lapse of time, that she came back and found the body floating as if dead already. Prayers at first seemed unavailing, but an adjournment to church was rewarded by the child's sudden recovery. The woman, who had vowed to abstain from wine and beer until she had made pilgrimage to the tomb, started out for Windsor the same night. The witnesses of the miracle had been examined on the spot by "the Rector of the College of Clerks"—*i.e.* that founded at Higham Ferrers by Archbishop Chichele.)

110. A certain chaplain was instigated by the devil's craft to hang himself; but upon admonition from King Henry quickly put away the ladder and noose he had prepared, and so escaped the snares of this diabolical suggestion safe in mind and body.

(The name is suppressed; the scene was "Stretton, about three miles from Leicester," which must be Stretton Magna—five miles actually. The suggestion came in a dream; the admonition partly in a dream and partly by an audition. This story is one of the very few cases where King Henry seems to have interfered without being invoked. There was no investigation.)

110. Quomodo capellanus quidam mira antiqui hostis astucia (ut se suspenderet) instigatus: admonente beatissimo rege Henrico. scalam quam parauerat cicius amouit et laqueum. Sic que diabolice suggestionis laqueos et mente sanus et corpore tutus euasit.

111. Anne, daughter of Thomas Plott, had her shoulder crushed, the wheel of a loaded waggon passing over it, and so had breathed her last; but anon, coming to life again when the blessed King Henry's intercession was invoked for her, she recovered her health also on the same day.

(This was on the island of Sheppey, where the story was investigated and verified.)

In the territory men call Sheppey, where there is a convent of nuns, another notable miracle is reported to have been done recently through the merits of this most holy King Henry. A small girl, whose parents' cottage was before the gates of the said convent[1], was wandering about the streets as children will, at about eleven of the clock on the Eve of Corpus Christi. And it so chanced that while she went alone down the public road a factor in the service of the nuns was driving along it a cart, loaded with dung that was to manure the fields. And

111. *Qualiter Anna filia Thome plott (rota plaustri onerati super illam currente) humerotenus oppressa spiritum exalarat. Sed mox interpellato beati regis Henrici suffragio reuiuiscens: eodem ipso die rursus conualuit.*

In territorio illo (quod vulgo Shepey nuncupatur) intra Fol. 76*b*
comitatum Cancie (vbi sacrarum virginum quoddam habetur cenobium) res alia memoratu digna, huius insuper sanctissimi regis Henrici meritis facta nuper asseritur. Siquidem infantula quedam (cuius genitores haud longe pre foribus iam dicti monasterij mansiunculam habebant) more infancium lustrabat vndecunque plateas. pridie venerabile festum sacratissimi corporis Christi. circa horam diei fere vndecimam. Contigit ergo dum sola versabatur in publico meatu villicum quendam monialium onustam fimo redam ad impinguandos agros deducere.

[1] i.e. Minster, founded in the 7th and refounded in the 12th century.

because he drove with little prudence or care, the whole weight of the cart ran over the poor child, so as to pin down both shoulders, one of the wheels being furthermore strengthened with iron nails and plates: so that it left her young body shattered on the ground, well-nigh as flat as a pancake[1]. It passed barely an inch from her neck: no wonder, then, that a stream of blood immediately ran from her eyes, nostrils, and mouth, and that she gave up forthwith the breath of life.

Certain near neighbours found out what was done, and these soon ran up, bewailing the shocking fact with loud cries; and it was by their bustling, perhaps, and the great noise they made that the mother, in alarm, nay, terror-stricken, came to the spot. She lifted the little body, embracing it in her arms and trying to restore it with a mother's care; but she too found by certain proofs that there was no breath left in her, nor any sign of life. So

Ast illo incauto satis que negligenter agente. totum pondus vehiculi in ipsam puellulam volutari. Et quidem sic transijt. vtrum-que humerum deprimens. altera rotarum ferreis clauis laminis que armata: vt tenerum illud corpusculum humo quassatum in modum fere placente planum efficeret. vix digiti vnius spacio a ceruice. Vnde (nil mirum) effluente protinus cruoris profluuio. ex oculis scilicet naribus atque ore: puella continuo vitalem spiritum exalauit. Id que mox comperiunt viciniores quidam accurrentes: atque eiulatu non modico infaustum facinus lamentantes. Quorum fortasse tumultu validis que clamoribus excitata. imo magis territa: superuenit tandem et mater. Que reuera: vbi eleuatum corpusculum brachijs amplexando refouere materno affectu iam ceperat: comperijt et ipsa certis experimentis non esse in ea spiritum. seu vite quoduis indicium. Mox ergo animo conturbata.

[1] Perhaps the first occurrence of this image in literature—"quassatum in modum fere placente planum."

anon, troubled in spirit, and with her heart embittered, she threw the corpse down again and ran after the factor whose sloth was the cause of all this, following him with loud and reproachful cries; for indeed her anger was now thoroughly roused. But meanwhile a woman there, whose heart was firmly established in the grace of Christ, with courageous faith snatched out her purse and bent a penny over the lifeless corpse, as if to implore the pity of our Lord and the prayers of his most devout servant King Henry by this promise of an offering. And the rest of them that stood by imitated her faith and devotion, beginning to repeat the same prayers and to prefer the same request—that this once he would shew them a miracle, and that they might win the grace of the relief they needed by the intercession of so holy a man.

A wonderful thing followed. Scarce was the prayer ended, and they were still standing with eyes and thoughts all fixed on heaven, when the little girl came to life and cried aloud for her mother. Which fact though none can

nimiumque exasperato corde. reiecit cadauer rursus e manibus. Currens que (iam felle commoto) villicum illum (cuius ignauia res acta est) clamosa valde nedum querulosa voce prosequitur. Interea autem femina quedam animosa fide in Christo fundata. rapta e bursa denarium. supra ipsum exanimatum corpus complicuit. tali inquam federe vel munusculo Christi misericordiam ac predeuoti militis eius regis Henrici expetendo suffragium. Cuius sane mulieris fidem deuocionem que ceteri circumstancium imitati. eadem cepere singillatim vota congeminando. id a domino postulare: vt. hac saltem vice (ostenso miraculo) desiderate consolacionis graciam. tam sancti viri precibus mererentur. Et vtique res miranda. Vix namque oracione facta. cum starent adhuc singuli intentis vultibus in celum et mentibus: infantula reuiuiscens. matrem aperta voce clamabat. Quod sane etsi grandi miraculo factum nemo

doubt to have befallen miraculously, I conceive that it will be generally held all the more marvellous in that this was the first time the girl learned to utter speech. Never before that hour had any man heard articulate words come from her mouth, nor did she speak again that day, neither her age nor her powers being suitable thereto, for indeed the little one was but one year old. But, lest I should seem to be wasting time over my story, let me add that she was so speedily renewed by grace to her former state of health, as that on that very day, her strength fully restored, that very afternoon, and long before dusk, she was at her games and her dancing again, and that in the open street.

(The chronicler adds that the mother went to Windsor a week later, barefoot and in rough clothes. The other witnesses to the miracle were John Besy and his wife Alice, and Agnes Andrew, who had bent the penny. Their story was told on the same day as that of Alice Parkyn (see No. 29 above). Alice Parkyn, on her first pilgrimage, had paid her vows without telling her story; but since

possit ambigere: hinc tamen magis mirabile cunctis cencendum arbitror. quod tunc primum[1] verba formare puella didicerat. Nemo quippe ante hanc horam, vocem vllam articulatam de eius ore prorsus audierat. Sed nec eo die quiddam amplius est locuta. Cum nimirum[2] nec etas nec facultas id forte permiserit. Erat enim paruula annicula. Verum (ne ego diem in longum trahere videar) adeo celeri gracia in statum pristine sospitatis reducitur: vt cito redintegrato corpore[3] eo ipso die non dum penitus inclinato in vesperam. imo vero longe ante crepusculum. solitis iocis atque salacijs uteretur eciam in platea....

[1] loqui *dotted for deletion.*
[2] nimirum *interlined.*
[3] adeo...corpore *added in margin.*

then, hearing of a woman who had died by the same death she had miraculously escaped, she came to Windsor again in 1485, on the same day as Mrs Plott. Their depositions were taken and *Te Deum* intoned by the then Dean, John Morgan, who at the time when the chronicle was written was "presiding over the Church in Menevia"; this was the same Dean who entrusted the compilation to our chronicler.)

112. Helen Barker, who, being driven to madness by an extreme melancholy, had cut her throat to her very great peril, succeeded both in escaping imminent death and in making a speedy recovery; by the merits, as it is believed, of the most holy King Henry.

(At London, in the parish of St Martin Orgar. The marginal note tells us that witnesses were brought forward in this matter (*testes inducti super hoc*), but presumably their evidence was not sufficient to merit the comment PROBATUM—which gives some idea of the care with which the investigation as a whole must have been conducted. She was in the service of what looks like a *soponarius*—can it have been a soap-boiler, *saponarius*?—called John Ravenyng. She had been accused of theft and had cut her throat, but, repenting suddenly from supernatural motives, asked for King Henry's prayers, which were also invoked by those who found her soon afterwards, lying apparently dead with her throat cut from ear to ear. She recovered within twenty days completely, and dedicated the knife at Windsor.)

112. Qualiter Helena Barker (que abundanciori tristicia infatuata. sese perniciosissime iugularat) meritis (vt creditur) sacratissimi regis Henrici. et intentam mortem euadere. et sanitatem meruit citissimam adipisci.

113. Miles, the son of W. Freebridge, through the merits of the blessed King Henry escaped free from the danger of sudden death which had overtaken him, and lived yet.

(In Aldermanbury, London: one of the two cases in London itself where the witnesses of the miracle could still be traced at the time of the investigation.)

There was also a little boy scarce nine months old, whose parents lived in the aforesaid city of London (in the quarter called Aldermanbury), that was privileged to experience, also about this time, the saintly power of the glorious King Henry. And that wonderfully enough, as you shall hear. He was carrying in his hand a silver badge, that another boy had handed over to him (for he was being carried in the arms of a somewhat older boy); and anon, as is the way of such, he must put it to his mouth: and, since children love nothing better than swallowing things, he had no sooner got it in his mouth than he would have it in his belly. The badge was circular in form, and had on

113. *Qualiter Milo filius W. Frebrygge a subitanee mortis discrimine (quo fuerat preoccupatus) meritis beatissimi regis Henrici ad annos diuturniores liber euasit.*

Paruulus quidam preterea vix dum nouem mensium, cuius genitores in prefata vrbe Londoniensi (vico Aldermanbury nuncupato) incolatus sui moras trahebant clarissimi regis Henrici sanctimoniam. circa hos itidem dies. experiri promeruit. Id que modo satis mirifico. Is equidem monile quoddam argenteum manu gestans. quod alio fortasse puero tradente acceperat (brachijs quippe paulo senioris pueruli baiulabatur) vti talium moris est. ori demum applicuit. At cum nichil magis proprium sit infantibus[1] quam ventris ingluuies: tentauit susceptum ilico in stomachum mittere. Forma autem monilis rotunda

[1] infantibus *added in margin.*

it an engraved figure of that most worthy martyr St Thomas of Canterbury—such figures are often taken home by those who visit his holy resting-place, as a sign of their pilgrimage and to remind them of the holy martyr. The narrow passage of the little one's throat could not make room for a thing so considerable, and so the badge stuck in the middle of the gullet. Whereupon the channels of life were stopped up, and the breathing itself suspended, so that the child was now choking, and like to have died —nay, to tell the whole truth, it did perish then and there before the bystanders, its face going quite livid; and that notwithstanding the solicitude of the father, who chanced to be present, and now, terrified by this sudden calamity, was trying to help his son with the utmost of his skill and strength. Seeing that the endeavours of others had availed nothing, he put his finger down, and thought at least to remove the stoppage by pushing the badge downwards: and yet from all this care little advantage came, for the

sculptam habebat preciosi martiris Thome cantuariensis effigiem. Qualia videlicet consueuerunt ipsius sacrum reclinatorium visitantes. secum in sue peregrinacionis signum. pariter et memoriam sancti martiris. ad sua redeundo deducere. Itaque dum non valet arta via pusilli gutturis rem grandem admittere: ipsum in medio gurgulione monile defigitur. Quo nimirum obturatis arterijs. flatu que ipso subito intercepto: suffocatus infans periclitari cepit mortis ambiguo. Quinimo (vt verius loquar) mox pallente vultu. in oculis astancium prorsus occubuit. Non obstante inquam paterna industria (qui cum fortuitu iam adesset) euentu tam subitaneo conturbatus. quantum ingenij vel virium suarum meta protendi videbatur. satagebat vtique sue suboli subuenire. Vnde cum nichil profuisse ceterorum sollicitudinem cerneret: ipse (immisso tandem indice) saltem deorsum impellendo remouere curauit. Quamquam profecto nichil emolimenti ex tanta cura prouenerit.

faſter he fixed it there by pushing it, the more fatal his well-meant efforts proved. His labour was waſted, and the disease was all the worse for the remedy attempted. Already the father's heart had been wrung with grief to see his dear son so faint away; and now in the excess of his grief he loſt all hope of comfort, finding that no sign of life or of sense yet remained in him.

And so, in unimaginable alarm and anxiety, he began (with the reſt that ſtood round) to implore from the bottom of his heart the mercy of him who gives all life: and he appealed unceasingly for the aid of God's moſt compassionate Mother and the moſt noble King Henry, that death might not so overtake his child. And so he continued until, by God's mercy, he obtained his requeſt; for after quite a short while the boy drew breath with

Quo enim illud impingendo firmius fixit: eo magis detrimento fuerat, quod ille[1] affectu pietatis peregerat. Fiebat que ipso meliorandi voto (cassato labore) res longe deterior. Quamobrem: etsi antea quidem occubitu suo paterna precordia triſticia non parua tam cara proles impleuerat: modo tamen et spem omnem consolacionis. vis doloris abſtulerat. dum nullum prorsus in eo remansisse iam comperit vite vel sensacionis veſtigium. At proinde territus pater et vltra quam facile creditur anxiatus corde.
Fol. 78*b* mox vtroque genu terre defixo: ex | intimis medullis cordis (quod et reliqui circumſtantes) datoris vite cepit efflagitare clemenciam. valido que clamore. ne sic periturum esse infantem contingeret: misericordissime dei matris ac preſtantissimi viri regis Henrici iugiter interpellabat[2] auxilium. Nec cessabat vtique. quousque (placato domino). quod rogauerat impetraret. Facto namque permodico in-

[1] ille *interlined.*

[2] vel implorabat *interlined as alternative, but* interpellabat *not struck out.*

something like a cough, and spat out the badge again. Whereupon his health returned immediately....

114. John Bythewey, who had beyond doubt met his death, being for three hours' space wholly under water, won life again when the neighbours invoked the patronage of the blessed King Henry.

(At Dorchester, Dorset. The boy was six years old; he fell into the river where it flows by the (Grey) Friars' house, when he was playing with his younger brothers, and lay there a full three hours, his feet caught in some bushes and his head under water. Thomas Nicholas, who pulled him to land, W. Barbour, and Richard Bythewey testified to the story at Windsor, but it was not verified by the local investigation.)

115. A little boy, the son of Richard Woodward, escaped free from the same pains of death by the merits of the man of God aforesaid.

(At Kennington, not in Surrey but in Kent. Proved on investigation.)

A very like thing happened, and much in the same manner, in a town called Kennington, within the borders

teruallo respirans puerulus. veluti tussitando. monile rursus euomuit. Atque eueſtigio sanitas subsecuta....

114. Qualiter Johannes Bythewey (qui trium horarum intervallo sub aquis omnino demersus indubitatam mortem incurrerat) poſt inuocatum a vicinis beati regis Henrici patrocinium rursus viuificari promeruit.

115. *Quomodo paruulus quidam filius Ricardi Wodeward simile mortis dispendium. prefati viri dei meritis liberatus euasit.*

Tale quiddam preterea. et quidem pene similiter. intra comitatum cancie. vico Kenyngton appelato. anno facte per Chriſtum noue gracie millesimo quadringentesimo

of Kent; this was in the year of Grace 1486. A little boy of scarce fifteen months fell into a pool before his father's door, and was altogether drowned, on the 16th day of July. None was found that could tell the hour or the manner of this happening, nor to this day is there any means of knowing how long he lay in the depths, swallowed up in that watery gulf. But, no wonder, when at last he was fetched out of the pool by his parents, and laid out on the ground with the help of the crowd that had gathered at the spot, they looked for nothing but that his grave should be dug and funeral rites paid him. For indeed, he lay there as lifeless as a lump of lead by the space of a whole hour, and after so much time could not, it seemed, stir or breathe at all. But meanwhile both his parents, in their sore affliction, offered continual and heart-felt

octogesimo sexto contigerat vix *dum quindecim menses* complens etatule. in lacum (qui pro foribus paterne domus habebatur) prolapsus: penitus mergebatur. die Kalendarum iuliarum decimo sexto. Et quia nemo inuentus est. qui qua hora. quali vel modo res acciderit posset edicere: non potuit (fateor) vsque hodie cuiquam in noticiam deuenire. quanto[1] tempore aquarum voragine absorptus in imo latuerat. Vnde (nec mirum) surreptus tandem e lacu parentum cura. concurrencium que turbarum industria stratus in planum: nichil preter fossuram sepulcri sperabatur. atque officia funeralia prestolari. Quippe: *qui vsque in horam* velut plumbi massa mansit exanimis. Sed nec post tantillum temporis moueri penitus. seu respirare quouismodo videbatur. Verum interea parens vterque. cum essent vtique nimium contristati. quod et ceteri (qui audito vlulancium strepitu conuenerant) vniuersi. assiduas

[1] vel quam diu *interlined as alternative, but* quanto *not struck out.*

prayers to God, as did all who had been brought thither by the sound of their lamentations: and scarce was their prayer ended when the child found the breath of life and was restored again to them. And so, being suffered only by the free gift of heaven's grace to grow to more years, he was brought by the hands of his parents to the sacred tomb of the holy King Henry, on the day on which the Holy Relics are commemorated, glad and cheerful enough. Thanks be to God.

116. William Granger was allowed to recover the breath of life, which he had lost by drowning, after two hours' space, when the blessed King Henry's patronage was invoked for him.

(At "Stebunhyth, near London," *i.e.* Stepney, which is Stebenhede in Doomsday Book; it was investigated but not verified. It is another case of a drowned six-year-old: he fell off a boat moored by the river, and floated about in "that vast and violent stream of the Thames" for an hour before his parents found his body. The father vowed abstinence from meat and fish till he should have made his pilgrimage, and a candle of at least four pounds' weight. The date of the occurrence was 1485.)

domino preces et ex intimis precordijs offerebant. Qui reuera[1] vix oracionem compleuerant: cum iam (resumpto vite spiramine) revixit infantulus. permissus que (vt ita fatear) solo superne gracie munere. in etatem pleniorem procedere: quo die sanctarum reliquiarum festiua celebratur memoria: ad sacrum sanctissimi regis Henrici tumulum ipsorum genitorum suorum manibus adductus est hilaris et iocundus. Deo gracias.

116. Quomodo Willelmus Granger post duarum horarum spacia, vite spiraculum (quo summersus omnino caruerat) implorato beati regis Henrici patrocinio. rehabere promeruit.

[1] mox *struck out.*

117. A cancer which had grown over a boy's face quickly disappeared, with no pain left, after the blessed King Henry's patronage had been invoked.

(The boy, William Middleton—spelt Medulton—, lived in the parish of St Botolph, Aldersgate; the miracle could not be verified.)

118. William Weld, being hit between the eyes by an arrow, suffered grievous pain, but afterwards recovered his old health when he had called upon the blessed King Henry.

(At Chelmsford in Essex. The marginal comment is "of no significance," *nullius effectus*; cf. No. 9 above. Perhaps we are meant to class it as a natural recovery in answer to prayer: the young man had lived three months after the accident (although the arrow is said to have entered in three inches), and his recovery of health in a fortnight after he began to invoke King Henry may have been judged non-miraculous. The date was 1485.)

119. Agnes Greene, who had suddenly gone mad and lacked the right use of her wits for five months together, was sent help from above, and recovered her mind's health by the merits, it is believed, of the glorious King Henry.

117. Quomodo cancer (qui in ore cuiusdam infantis ingruerat) post exoratum beati regis Henrici patrocinium. cito in nichilum (fugato dolore) deuanuit.

118. Qualiter Willelmus Weld sagitta inter oculos vulneratus: post multos acerrimos que dolores interpellato beato rege Henrico sanitatem pristinam miraculose promeruit.

119. Qualiter Agnes Grene (que subito in amenciam versa quinque fere continuis mensibus recte racionis vsu caruerat) celitus ei misso auxilio. mentis integritatem rursus accepit. meritis (ut creditur) gloriosi regis Henrici.

(Also in 1485. She lived at Sutton Courtenay, near Abingdon. The miracle was investigated, like the others in Berkshire, but not verified. Her mania was violent, and it may not have been entirely to secure her from crowds and noise (as the chronicler suggests) that she was locked up in a small cell. A supernatural or preternatural visitant brought her two silver pennies, which she was to offer at Windsor, and she recovered her sanity at once. There is no statement that King Henry had been invoked.)

120. An infant of a year old, the son of John Ashe, had perished by drowning in a well half full of water, but when King Henry's aid was invoked with tears, he recovered the breath of life once more.

(At Farnham in Dorset; investigated but not verified. The boy was more than an hour under water, and hidden from view; at last he was pulled out with a hook, and the boot by which it caught him was put up as an offering at Windsor, the party making a pilgrimage there barefoot. This was in the third year of King Henry VII, 1487.)

121. A young boy was so weakened by a strange disease, as that the aid of doctors might avail nothing for him; but by the prayers of the blessed King Henry he obtained relief as it were in a moment.

120. Quomodo infans quidam anniculus. filius Johannis Asshe (qui in fonte aquis semipleno submersus obierat) postulato cum lacrimis preclari regis Henrici presidio: rursus spirandi recepit potentiam.

121. *Quomodo puerulus quidam adeo mira corporis inualitudine fatigatus. vt nichil in eum medicorum preualere posset industria: beati regis Henrici suffragijs quasi subito releuari promeruit.*

(At Croydon; investigated and verified. The "J. M." is of course John Morton, as a note explains. The marginal annotator corrects the original document into "Croydon, Sowthery," *i.e.* Surrey.)

Wonderful enough, too, and worthy of being told in honour of the aforesaid man of God, is the miracle which was done, as the faithful and sure declaration of trustworthy persons testifies, at Croydon, a place within the borders of Sussex. In this place (to tell the story in brief) was born and bred the little son of John Adowne, at that time a servant in the household of that famous man J. M., Archbishop of Canterbury. Now when this boy was a little above three years of age, an amazing and well-nigh unbearable disease afflicted him, so spreading through all his body as that, once in possession, it not only left all his limbs clean emptied of their powers and faculties, but also troubled and wrung him with terrible pain. It is said that

Satis quoque mirandum existimo (sed digne quidem ad prefati viri dei memoriam predicandum) quod ijsdem fere temporibus apud Croydon (qui locus est inter confinia australium saxonum) miraculose gestum tum vera tum certa fidelium testatur relacio. Fuerat namque illic (vt rem paucis expediam) paruulus quidam et natus et nutritus. *patre scilicet Iohanne cognomento A downe.* qui tunc quidem erat in obsequio et de familia *clarissimi viri domini J. M.*[1] *cantuariensis archiepiscopi.* Hunc itaque puerulum cum paulo plus triennio haberet etatis. stupenda quedam et pene intolera[*bi*]lis egritudo peruasit. Que reuera ita per om[*n*]e corpus diffusa est. vt totum possidens. vniuersos corporis artus ne solum scilicet sua vel virtute vel viribus vacuaret penitus et priuaret: sed et nimijs preterea molestaret ac
Fol. 82 cruciaret doloribus. Quippe qui nec progredien|di vllo

[1] (*John Morton*).

he could in no wise walk, or even ſtand upright; nay, so sharp was the prick of the pain that he would not even let any man touch him. And so, his disease seeming now paſt bearing and paſt comfort, physicians were called in from all sides, that his parents might not let their care of him seem vain and idle: moreover the moſt skilled surgeons of London were consulted, and those also who were in attendance on the archbishop himself, men of learning and repute, made diligent search and enquiry into the boy's condition, yet nothing could they find in him but the presages of impending death. Some said he was suffering this discomfort and these incurable pains from gout, or from some paralytic trouble: others, that there was nothing natural in it, nor due to any natural defect; that his weakness came from the contagious venom of some evil spirit. But all alike, deeming that he could not be healed by any

modo sed nec ſtandi facultatem habuisse refertur. Quin tantis inquam asperrimorum dolorum aculeis vndique pungebatur: neu vel tangi se a quoquam prorsus permitteret. Ita fere intolerabiliter inconsolabiliter que languescens. Verum (ne inanis aut ociosa fortasse videretur cura parentum in suam sobolem): querebantur vbiubi medicorum solacia. Peritissimi quique Londoniensium tum cirurgici consiliabantur[1] tum phisici. Sed et qui ipsi archiepiscopo miniſtrabant. doctissimi quidem ac nominatissimi viri. inspecto scilicet ac diligencius explorato ſtatu pueruli: nullum nisi propinque iam mortis proferebant indicium. Porro alij (vt fertur) podagre vel paralitice passionis incomoda irrecuperabiles que dolores suſtinere puerum affirmabant. Alij nil naturale fore. nec ex nature vicio: imo vero venenoso quodam spiritus maligni contactu languescere. Ac proinde nec sua nec[2] arte quauis humana

[1] vel conducebantur *interlined as alternative, but* consiliabantur *not struck out.*

[2] *Altered from* vel.

art of man or any natural treatment, refused to bestow their pains upon him any further.

So, getting no relief from them, the boy was left once more to the offices of his parents and to the pleasure of the Divine Will; and there he remained sick and powerless, with nothing to look forward to, so far as man's conjecture could go, but the terrible hour of his passing away hence. The grief and anxiety that weighed upon his parents' hearts (so great was their love for him) is better shewn by the event than by any words of mine; enough to consider carefully what his mother next did. Seeing her labours all in vain, and all the remedies they had sought at such cost unavailing, so that all human help had now failed her, she knelt on the ground, like the devout soul she was, over her son's body, and called upon heaven for succour. And anon, taking a measure[1], which was that of

seu materiali medicamine arbitrati posse aliquando curari: renuere omnes vltra laborem impendere. Atque ita demum (nil conferentibus illis[2]) puer parentum cure rursus relictus ac diuine beneplacito voluntatis: eger (vt ante) permansit et impotens. Nichil quidem (quantum humane saltem fuerat opinionis) nisi tremendam illam sue migracionis horam expectans. Itaque quis dolor. quis metus parentum[3] premebat precordia (qui tanto in filium afficiebantur amore.) facto forsan explicatur verius[4] quam sermone. si quid proinde gesserit mater inspiciatur profundius. Ipsa denique cassos suos labores considerans: tantis que sumptibus exquisita nil profuisse remedia. quinimo quicquid humani erat auxilij iam sibi omnino deficere: more[5] deuotissimarum feminarum flexis in terram genibus sese super filium incuruando. e celo sursum efflagitabat solacium. Mox que capta mensura (que vtique[6] erat[7] candela quedam cerea.

[1] See note on No. 39, above.
[2] *Altered from* medicis.
[3] ipsorum *struck out.*
[4] verius *interlined.*
[5] videlicet *struck out.*
[6] que vtique *interlined.*
[7] enim *struck out.*

a wax candle, such as those which are wont to be made rolled together after the manner of a *rotula*[1], she began to measure the child's body. And having great faith in the most blessed King Henry, she commended her child in Christ's name to his prayers only, making mention of no other Saints at all[2]. And sighing from her heart, with doleful voice but with sure faith she implored the servant of God to grant her relief through his prayers. And now, without a moment's delay, these words of devout prayer scarce yet out of her mouth, the boy whose life was despaired of gained sudden strength, and rose from his bed; and thereupon, either foot firmly planted on the ground, he began to walk with straight and sure steps. And so growing better from day to day, after a short time he recovered his strength full and perfect and complete: which nothing but

quales scilicet fieri solent in modum rotularum agglomerate): metiri[3] cepit puerile corpusculum. Et cum in beatissimo rege Henrico tantam[4] haberet fiduciam (sanctis ceteris pretermissis) ipsius solum precibus filium[5] in Christi nomine commendabat. Sed et multis interim ex imo pectoris tractis suspirijs: tum animosa fide tum voce lugubri memoratum dei famulum (vt suis eam solaretur suffragijs) exorabat. Denique (non mora) vix enim hec pie supplicacionis verba ore deprompserat: cum ecce desperatus ille puerulus conualescens. e grabato se sustulit. Atque ilico plantis vtrisque solo defixis. recto cepit et solido gressu procedere. Iamiamque indies proficiens in melius paucis admodum euolutis diebus: plenam atque perfectam[6] consecutus est et integram sanitatem. Quam profecto creditur

[1] *Rotula* should mean a coiled-up taper.

[2] Instead of praying to Our Lady as well, which was clearly the usual course.

[3] se *struck out.*

[4] totam post deum *interlined as alternative, but* tantam *not struck out.*

[5] *Altered from* illum.

[6] sospitatem *struck out.*

the grace of the divine operation can have wrought in him, seeing that from that time forth he owed nothing to bodily aid or human art....

(The miracle was described at Windsor on July 12th, 1487.)

122. Agnes Wren, who had gone crippled and bent two whole years, heard a voice from heaven that bade her go with all speed to the blessed King Henry's tomb, and so within three days recovered the ſtrength of her limbs.

(At Ryarsh, near Malling (misspelt Wallyng) in Kent. When the case was inveſtigated, one woman came forward as a witness, but this was clearly insufficient. The complaint muſt have been something of the lumbago kind. The voice came three times, twice in sleep and once while she was awake. She neglected the advice at firſt, but under the influence of a further warning bent a penny and went off to Windsor; the witnesses there to her cure were Alice Lesy and John Borre. This was "in the second year from King Henry's translation from Chertsey."

123. Alice Smyth, when for three months she had suffered from colic trouble as though she were in the pains of childbirth, was miraculously cured by invoking the aid of the blessed King Henry.

non nisi superne virtutis sola gracia contulisse: cum nichil ille dehinc prorsus sumpsisset artificialis seu corporalis cuiusquam subsidij.

122. Qualiter Agnes Wren (que biennio toto decrepita fuerat et contracta) voce ad illam celitus emissa. vt ad beati regis Henrici tumulum properaret: infra triduum membrorum recuperauit vigorem.

123. Quomodo alicia Smyth. poſtquam ad tres fere menses ex colica passione velut in puerperio laborasset: interpellato beati regis Henrici presidio: miraculose sanata eſt.

(This was at Hawkenby (Hacconby) in Lincolnshire. The case was not investigated.)

124. William Sanderson, whose ship was in danger because it had gone aground, asked for the blessed King Henry's aid and so escaped the peril of imminent shipwreck.

(At "Burnham Debdale," *i.e.* Burnham Deepdale in Norfolk, which is curiously described as being "at the furthest borders of the English kingdom." It was investigated at Burnham "Borialium," which is presumably the annotator's rendering of Burnham Norton. The boat was bound for the port of London, but grounded (on a sand-bank, presumably), tearing out fifteen rivets. At the invocation of our Lady and King Henry the ship lifted suddenly, and finished her course to London without needing repair on the way. A wax model of the ship was put up at Windsor.)

125. Isolde or Isidora, daughter of Richard Taylor, who was prematurely born and deformed, received both the health she needed and straightness of form through the merits of the blessed King Henry.

(At "Grested," presumably East Grinstead, in Sussex; this time the annotator has been out in his geography—only by a mile or so—and puts it in Surrey. John Gye and his wife Lucy bore testimony to the miracle at Windsor: local investigation did not verify it.)

124. Qualiter nauicula Willelmi Saundirson terram tangendo periclitata. expetito beati regis Henrici presidio. imminentis naufragii euasit dispendium.

125. Qualiter ysodia siue ysidora filia Ricardi Tayler abortiua pariter et monstruosa meritis beati regis Henrici et debitam corporis sanitatem et propriam formam receperit.

126. A bean, which Richard Denys had carried about ſtuck in his ear for thirty-seven years, miraculously fell out of it.

(At Honiton, Devon; not inveſtigated. He seems to be a man of some means, since he had spent much on doctors, and offered a silver ear at Windsor; he may, then, have been one of the family of le Denis, who were squires of Holcombe, near Honiton (Camden, *ad loc.*). The bean was one "of the kind they call in Normandy a *crevisse*," and had ſtuck in his ear when he was a child, making him deaf in that ear and causing occasional pain. There was a tradition going about that bodily health, especially where the plague was concerned, could be won by faſting on Tuesdays in honour of King Henry. Richard Denys ſtarted doing this by faſting "in the manner of the reſt of the faithful"—one hopes he had a dispensation—on the firſt Tuesday of Lent, and the bean came out of his ear quite easily.)

127. Thomas Stapleton was ſtabbed in the belly, and so terribly wounded, they say, as that his bowels were not only cut and torn horribly, but had begun to mortify, and he seemed doomed to certain death. But after humbly invoking that noble prince, King Henry, he escaped safe

126. De faba, quam intra auriculam suam xxxvij^{tem} annorum spacio fixam gerebat quidam Ricardus Dyonyse. qualiter miraculose exciderit.

T[1] Fol. 86 127. Qualiter[2] Thomas Stabulton[3] (qui transfosso ventre) vsque adeo vulneratus fuisse asseritur. vt ruptis penitus et nimium laceratis. imo iam putrefactis inteſtinis. indubitate mortis videretur preuentus periculo: poſt supplicem inuocacionem egregij principis regis Henrici. maiori quam facile credi potuerit miraculo sospes euasit

[1] *See fol.* 7 *for same sign. This fol.* 86 *is numbered* 89 *in original foliation.*
[2] quidam *struck out.* [3] *Altered from* Stawnton.

and sound by a miracle almoſt unbelievable, and that when one of his guts had been amputated, to the horror of many. All this on the 6th of February in the year of our Redemption 1486, and the second of King Henry VII, ſtill happily reigning.

(At Laughton in Sussex; inveſtigated but not verified. The wound was the result of a murderous attack by two brothers who had a grievance againſt Stapleton: they were accompanied by a Maſtiff ("a Molossus," the chronicler calls it), which bit him severely, but the moſt dangerous wound was inflicted by a sword, with the results above indicated. This surgeon seems, to judge from other references in the chronicle, to have been in advance of his time; but the amputation was the result of a momentary inspiration, and was clearly a desperate resource. The only result of an appeal to King Henry, with the bending of a silver coin, had been the sudden re-opening of the wound, which was feſtering; and this, with the surgeon's consequent action, no doubt saved Stapleton's life. Apart from any queſtion of inspiration, the ſtatement that he recovered within a very few days suggeſts miraculous action. The appeal to King Henry was itself—it is implied—supernatural in origin, since a visitor (who was not known and could not be traced) directed the bending of the coin, reminding Stapleton that his father had fallen in battle for King Henry—an unusual case of the intrusion of politics into our chronicle.)

128. Alice Newnett was surely dead already from a fierce attack of the Plague, and was laid out on the ground

et integer. cum fuisset quoddam eius extum horrentibus multis abscisum. vi° Februarij anno fulgentis per Chriſtum noue gracie. 1486°. Et modo regnantis feliciter Henrici. vij^i. secundo.

128. Qualiter Alicia Newnett ex vehementi plaga peſtilencie prorsus exanimata. cum iam quoque ipso inuolutro

in her shroud by the space of almoſt two hours: who afterwards, recovering life through the glorious King Henry's patronage, avoided for that time the common end of all flesh. On the 7th day of February in the same year.

(She came from Mere—called Myre—in Wiltshire: inveſtigated but not verified. She received Extreme Unction, an urgent message being sent for the prieſt. In the middle of the ceremony he came to the conclusion that she was dead, and complained of his late summons to the byſtanders: "he did not like the holy observance to be in any way baulked of its effect." However, he finished the anointings, and then gave directions to the women present to lay her out for burial, while he went to select the place for her grave. He meant to bury her at dusk that day, to prevent infection from the corpse. The mother, "complying with the advice of her curate," sewed up the body in a shroud. There is no evidence of any appeal to King Henry for prayers: the daughter suddenly sat up and said, "Mother, have me measured with a tape longways and broadways, whence a wax candle may be made to King Henry's honour." She then explained that she had had a vision of King Henry, dressed in dark silk, and with a gold crown; and that he had promised her the reſtoration of her health on condition that she remained for some time in her shroud. The mother left her for two hours, and came back to find her body, which had been almoſt entirely livid with plague-spots, free from any sign of the malady except certain ulcers, which soon healed. The miracle was atteſted by numerous neighbours.)

circumdata solotenus iaceret. duarum fere horarum spacio: patrocinante ei glorioso rege Henrico. poſtea reuiuiscens: ad tunc quidem communem illam omnium fortunam diſtulit et elusit. vijº Februarij anno prorsus eodem.

129. Richard, son of Henry Lee, was long afflicted with great pain from a rupture; but, when his parents had vowed to visit the blessed King Henry's tomb, slept a little and experienced the grace of health they had prayed for: and this though all agreed that he lay at death's door.

(This is described as having happened at "Merton, in the diocese of Worcester"; it is difficult to identify this as it stands, even if the diocese does not stand for the county. But a slight corruption in the MS or in local nomenclature would allow us to suppose Abbots Moreton or Morton Underhill to be meant. The miracle was not investigated.)

130. A boy who was dead of an arrow-wound in his breast, when those who stood by called for the aid of the Blessed Mother of God, and King Henry of happy memory, recovered at once the breath of life as before; and this in the year of Grace 1491, being the sixth of King Henry VII.

(At South Luffenham in Rutland; the case was never investigated. On the 24th of April in the year mentioned this boy, Reginald Scarborough, was standing under some willow trees during archery practice, when an arrow shot at a venture entered his left breast, so that he was given

129. Quomodo Ricardus filius Henrici Lee ex lapsu quorundam intestinorum in bursam[1] testiculorum[2] multis diu attritus doloribus. post emissa[3] parentum vota visitandi sacrum beatissimi regis Henrici sepulcrum: modicum soporando, sencijt optate graciam sanitatis. cum esset omnium quidem iudicio morti iam proximus.

130. Quomodo puerulus quidam (qui sagitta in pectore percussus obierat) interpellato a confluente plebe beate dei genitricis ac felicis memorie regis Henrici presidio: pristinam continuo respirandi copiam rursus accepit. dominice incarnacionis anno 1491°. Et regni regis Henrici vij^i. sexto.

[1] bursam, *interlined*
[2] *Altered from* testiculos.
[3] *Altered from* promissa.

up for dead; they took him to church to pray over him, and he recovered; the details of his cure are not given.)

131. Edmund Crumpe, having long wandered from the path of the true Faith by a perverse error, was at last punished by the Divine Will; yet by a double miracle was restored to the unity of Catholic truth, when he humbly asked aid of the blessed King Henry. On the fifth day of July, in the year above mentioned.

(He lived at Higham in Kent, where the case was investigated but not verified. The only erroneous tenet mentioned is a strong condemnation of pilgrimages and the veneration of relics; but no doubt he was under Lollard influence. He began to suffer from burning pains all over his body; no details are added which might help to identify the disease. His friends' remonstrances were useless, but one night, when the pain was particularly bad, his wife, "although in pacific words," gave him a long curtain-lecture on the miracles of King Henry. He "acquiesced" in her counsels, and sent her to get a silver penny from the chest, vowing it to the royal tomb: his disease left him for good while she was on her way to get it. He went off to Windsor next day, and made his confession, having no further doubts about the Faith. *O si sic omnes!*)

132. Elizabeth Styrman had fallen sick of the Plague past all hope, so that she seemed but to wait for her

131. Qualiter Edmundus Crumpe (qui peruerso[1] errore corruptus. a tramite recte fidei diutino deuiarat) diuino tandem nutu castigatus: ad vnitatem catholice veritatis, duplici miraculo reductus est. postulato scilicet humiliter beati regis Henrici suffragio. Mensis Iulij die quinto. Anni scilicet iam prefati.

132. *Qualiter Elizabeth Styrman, que ex pestilenciali contagio adeo desperabiliter egrotarat. vt ei sola iam sue*

[1] quodam *struck out.*

dissolution: but, upon her father vowing to visit the glorious King Henry's shrine, the spots all at once disappeared, that had made her quite black, and soon all her pain died away, and she recovered. This on the 28th of July in the same year.

(This happened at Stratford, E., and was proved on investigation.)

There was, too, a girl of eleven years old, the daughter of one John Styrman, that fell ill about the same time in a township of Middlesex that is called, in our language, Stratford of the Bow. It was both a sudden and a deadly attack of the plague that overtook her; and so great hold had the venomous poison taken over her as that she had no hope to live longer. Nor had they any other thought who came there to console her, or who watched over and cared for the dying girl. For death was threatened by the great swelling which the foul matter of the sickness

resolucionis hora prestolanda videretur: post emissa patris[1] *vota visitandi gloriosi regis Henrici sacrarium. subito deletis maculis* (*quibus admodum fuerat denigrata*) *mox omni dolore tepefacto conualuit. mensis Julii xxviij°. Anno prorsus eodem.*

Elanguit quoque circa hos dies intra villatum comitatus de Myddilsex (quod nostro quidem ydeomate appellatur Stratford of the Bowe) puella quedam vndennis filia videlicet Iohannis cognomento Styrman. Siquidem que erat tam subitanea quam mortifera plaga pestilenciali percussa. Et in quam sane tantundem inualuerat venenose infeccionis immanitas: vt vltra viuendi spem penitus non haberet. Sed nec secus arbitrati sunt qui vel consolandi gracia aderant vel qui moribunde puelle curam gerendo excubias obseruabant. Quoniam quidem id et morbi

[1] sui *struck out.*

had made under her left ear; and moreover the very prints of death so discoloured all the surface of her body with their blackness that one spot or blotch could hardly be distinguished from its neighbour. So that all had lost whatever hope and confidence they had, and prayed only for God's help, each in his own fashion. Among them stood her father; and he, pitying and bewailing his daughter's case with more bitter anxiety than all the rest, yet plied her as he could with consolation, asking her what she thought upon, or what she would have done for her. But she shewed clearly that she knew her death was at hand, and that she had no longer strength left to put by her last end; "so terrible," said she, "is the pain that masters me, and so fearful am I at the sight of these ugly blotches." "Come, child," says he, "this is what you must do; lift your heart and hand to God, and pray simply that his will

materia sub aure sinistra nimium intumescens. et maculosum vndique corpus ostendit. cum ipsa videlicet vicine mortis indicia. adeo iam totam corporis superficiem. sua decolorabant nigredine: vt vix labes vel nota vna[1] distingueretur ab altera. Vnde deficiente tandem omnium spe atque fiducia. cum scilicet ei singuli suo more diuinum solum imprecarentur auxilium: contigit interfuisse et patrem. Qui nimirum acriori mentis anxietate gnatam suam collacrimans et lamentans: quibus potuit consolatorijs aggressus est. quidnam scilicet haberet animo. quid ve desideraret inquirendo. Puella autem certis se indicijs denunciabat in proximo defuncturam. Nec posse (debilitatis iam viribus) fatum suum vltra diffugere. Tanta quippe ait vis doloris me occupat. tamque horrenda macularum harum terret enormitas. At pater rursus ad eam. Age inquit o filia. Mentem manus que extendere cures ad dominum: Atque vt eius prorsus in te voluntas

[1] dig *struck out.*

be done in you. And I will do the like, and call upon his most Blessed Mother, with the glorious King Henry, that they would deign to bring you succour."

So when he had knelt and bowed himself down, with the others that stood there (for not one but joined with him), he leant a little over the bed, and then, with humility of heart, lifted his face towards heaven. And first of all he asked life for his child of Jesus Christ himself, the Fount of all life. And then, that he might win this mercy through the merits of God's most pure Mother and of that renowned man, King Henry, he vowed to honour reverently with his offerings that sacred tomb of his at Windsor. For indeed, he said, he would go all unshod and bare of foot, and so pledged himself by a strict promise. This vow taken, he measured the poor child's body, the better to have a wax candle made in the holy man's honour, as did our fathers[1]. And all of a sudden the Lord poured out

impleatur exora. Ego quoque idipsum faciens. votis precibus que (vt tibi dignentur adesse presidio) beatissimam dei genitricem cum glorioso rege Henrico. iugiter acclamabo. Ast vbi pressis continuo in terram genibus. toto que inclinato corpore. cum ceteris qui astabant (faciebant autem hoc ipsum singuli) lectulo modicum incumbebat: corde perhumili. vultuque erecto ad superos: ab ipso vite datore primulo iesu Christo. sue prolis flagitabat salutem. Quod vt mereretur precibus saltem et meritis castissime dei matris. et preclari viri regis Henrici: decreuit eiusdem apud Wyndesore sacrum tumulum debita cum reuerencia (datis munusculis) honorare. Siquidem et discalciatum se ac nudipedem illic aditurum esse votis firmissimis obligauit. Qua demum sponcione facta. capta que perinde iuuenilis mensura corpusculi (vnde scilicet ad gloriam sancti viri priscorum exemplo cereus formaretur): ecce reuera (ipsis adhuc prope loculum pariter incuruatis): repente super eos

[1] Cf. note on No. 39, above.

upon them the riches of his blessing, and the girl, her pains lightening upon the instant, felt the grace of that relief she had desired: and that so utterly, that the mark of those blotches disappeared all at once, and no man might perceive the least sign of them, so fair shone her young body in all its old beauty. And last, that terrible ulcer, whose swelling had made her neck seem like a thing deformed, very speedily gathered and came to a head—no help of human skill, no lancing or opening of it, but all of itself the foul humour began to flow off, and so passed gradually until it was dried up altogether, dwindling into nothing as if by natural means, although indeed there was nothing but grace here.

133. John Elston was so battered on the head with bludgeons that he lost all feeling and power of speech; yet calling upon the aforesaid man of God from his heart, he was preserved by his merits and early came to visit his tomb.

abundanciam sue benediccionis dominus effudit. sencijt que virgo (sine mora alleuiatis doloribus) desiderate solacium sospitatis. Adeo plane. vt nec posset quisquam omnino percipere[1] (quamcito deleto omni macularum inquinamento) pristino sue speciositatis candore virgineum
Fol. 91 corpus enituit. | Deinde[2] vlcus illud horrendum (cuius nimio tumore fuerat eius ceruix admodum deformata) cicius computrescens maturuit. et nullo licet artis humane adminiculo. vel lanceatum vel apertum quouismodo: putida ex se cepit sanie defluere. sensim que manauit: quoad totaliter exarescens: quasi naturali iure (licet gracia magis) decreuit in nichilum.

133. Quomodo Iohannes Elston, qui fustibus admodum cesus in capite, omnem sensacionem prorsus amiserat et loquelam: prefati viri dei meritis (quem corde inuocauerat) sospes ad eius tumulum properauit.

[1] percipere *altered from* dicere vel sentire. [2] *Altered from* Denique.

(He came from proud Preſton, where no doubt his descendants are Catholics ſtill. The name is given as "Preſton Andernessis," the town being in the hundred of Amounderness. He came to the shrine at Windsor on a crowded day, and, as soon as he had finished his prayers, ſtill in front of the altar, began to shew off the scars on his head—one suspects, with a tiny trace of self-complacency. The cause of the affray in which he came by them is unknown—perhaps it was a local Donnybrook Fair; but he had come off badly, with his head "crushed in like an apple"; he had remained senseless for five days, and speechless for two months, but spent his time meditating on King Henry, to whom he held himself obliged for his cure. No details are given of this; and the case was never inveſtigated.)

134. Marian Cowpar, who had her throat pierced, so that all thought her doomed to certain death, happily gained her old health after the blessed King Henry had been called to her aid, and that with no assiſtance from human skill. Also in the sixth year of our Lord the King aforesaid.

(This is put down as having happened at Alborne in Suffolk, and was consequently never inveſtigated. There does not appear to be any Albourne in Suffolk, and it is likely enough that the county has been wrongly entered—for there is an Albourne in Sussex, near Cuckfield. But a miſtake for Aldborough is also possible. The date of the

134. Qualiter Mariana Cowpar. que perforato gutture. omnium[1] iudicio fuerat indubitate mortis dispendium subitura: poſt inuocatum beati regis Henrici presidium (nullo licet terreni medicaminis adminiculo) priſtine sospitatis gaudio potita eſt. Anno iam dicti domini regis similiter sexto.

[1] quidem *struck out.*

incident was Nov. 7th, 1491. Marian was ſtacking ſtraw in a barn with another girl, who was passing it up with a pitchfork to her as she ſtood on the top of the ſtack. She loſt her balance and fell on the other girl's pitchfork, which passed through her neck and almoſt came out at the left ear. The internal bleeding which followed greatly alarmed the byſtanders, so that they turned to King Henry for aid: the bleeding at once ſtopped, and she felt no further discomfort, nor did she need any medical attention afterwards.)

135. John, son of William Preaſt, a boy of eight years old, was run over by a loaded waggon, one of the wheels passing over his breaſt and face: and yet was preserved, by a miracle of divine grace, from such certain danger of death, because the father and his companions cried to the holy King Henry to aid them. In the seventh year of the said King (*i.e.* 1492).

(Inveſtigated, but not verified. Preaſt was a carter at Kingsclere, and was taking a load of timber (*meremium*) from Kingsclere to Andover, no doubt by way of Whitchurch. Finding that the waggon was overweighted at the back, so that it pulled on the shafts, he adopted the curious expedient of making little John sit on the front of the load, where he probably played see-saw by himself. Whatever the cause, the horses grew reſtive, while Preaſt was walking, with other carters, some way behind; the

135. Qualiter Iohannes filius Willelmi Preaſt. puer quidem annorum octo cum ab onuſta reda premeretur. altera scilicet rotarum super pectus eius et faciem transeunte: mira gracia fuit a desperatissimo mortis discrimine preseruatus. clamante patre scilicet et hijs qui cum eo erant sacratissimi regis Henrici auxilium. Anno dicti *domini regis* 7°.

wheels went up a high bank and came down suddenly into the ditch, and John fell on his back in the road in front of the "further" wheel. There was no time to stop the horses, but just time for the carters to kneel down in the mud and pray to King Henry, though we may well believe that their petition was somewhat more concise than the form the chronicler gives:

> Rex Henrice, tuum da, rex Henrice, juvamen;
> Rex bone, rex sancte, rex optime, fer relevamen.

In any case the wheel seems to have passed right over the boy's chest and throat, leaving nothing but a slight bruise and not affecting his health in any way.)

136. James Smith, who had been blind a full three years, after much seeking of human remedies (by which he rather grew worse) bethought him of the blessed King Henry's prayers, and so regained in a moment his faculty of sight, the scales disappearing from his eyes. In the same year and month.

(This was on the 15th of September, 1492. Smith lived at "Newcastell undirlyme"; his case was never investigated. His blindness is attributed to a divine judgment, helped on by the efforts of a herbalist friend, at whose unprofessional behaviour our chronicler, no friend as a rule to the faculty, expresses disgust: "the man was a weaver, not a surgeon or a physician: so did the blind lead the blind till he fell into the ditch of despair." The cure was instantaneous.)

136. Quomodo Iacobus cognomento Smyth. qui pleno triennio fuerat cecitate multatus. post plurima medicinarum solamina (quibus deterius se semper habebat) ad beati regis Henrici petenda suffragia conuersus: videndi virtutem quasi subito consumptis squamis rursus adeptus est. Anno scilicet eodem et mense.

137. A gilded penny, which was to be taken to the glorious King Henry's tomb in payment of a vow, yet was not offered at the time appointed, is said to have been mislaid and loſt together with the wallet that contained it, but, when the owner was much grieved thereat, it was reſtored by a miracle.

(This man, Thomas Mumford—spelt Mowmford—is described as a citizen of Lichfield, but as the name was spelt without a capital letter it seems to have been overlooked, since no note at all is appended, not even one implying that the case was not examined. But it is clear that the inveſtigation did not reach as far as Staffordshire. The purse, which contained nothing else of value, only seven sous, broke its chain and fell from Mumford's side, and he was much grieved at its loss. One evening two friends came in to supper and remonſtrated with him on crying over spilt milk. He agreed with them, and, in order to "exhilarate them" in return, began to tell them "the well-known ſtory about the ruſtic and the bird," which muſt be the fable of "the Churl and the Bird." It conveys a useful lesson, says the chronicler, and at the same time it is rather amusing where the ruſtic is deluded by his own covetousness. He was emphasizing his points "after the manner of those who wish to appear eloquent" towards the end of a long ſtory by tapping with a knife on successive fingers of his open hand, when the purse suddenly fell into this hand from the air, with all the loſt coins in it and one "gross" which he did not remember

137. Qualiter denarius[1] deauratus ex voto ad tumulum gloriosi regis Henrici deferendus nec tamen ſtatuto tempore[2] oblatus: vna cum loculo quo seruabatur casu perditus et amissus asseritur. sed hinc ipsi promissori nimium contriſtato: mirabiliter reſtitutus.

[1] quidem *struck out.* [2] *Altered from* tempore de statuto.

ever possessing before. The story may perhaps serve to illustrate the importance attached to offering *one particular coin*, ear-marked for the purpose, at King Henry's shrine—hence, no doubt, the frequent allusions to bending coins for the purpose. Richard Browne and Richard Berow, who were present, gave evidence at Windsor.)

138. Elizabeth, wife of William Kyffyn, was troubled by a lingering disease, and many kinds of remedy were tried in vain, until by invocation of the glorious King Henry she was miraculously healed: in the sixth year of the Seventh Henry (*i.e.* 1491).

(This was in the parish of "St Mary Bredman" at Canterbury; it was investigated but not verified. The case was one of calculus.)

139. A ship, of which John Jarvyse was master, after great tempests encountered at sea, so that the danger seemed past hope, made a fair voyage to port after the blessed King Henry's prayers had been asked. This about the middle of March in the sixth year of King Henry VII.

(Jarvyse, who had at least a good seaman's name, was from Axbridge in Somerset, where the miracle was investigated but not traced. He was having a bad time in the Bay of Biscay, having seen no calm weather for twenty-six days, when on the 10th of May the ship began

138. Quomodo Elizabeth vxor Willelmi Kyffyn diuturna infirmitate vexata, post frustrata in ea plurima medicinarum genera. ad inuocacionem gloriosi regis Henrici. effu|so grandi calculo. miraculose sanata est. Regni regis Fol. 91 *b*.
Henrici vij^{i} sexto.

139. Qualiter nauicula quedam (cuius gubernator erat Iohannes Iarvyse) post nimias tempestatum procellas (quibus admodum agitata periclitari deperabiliter [*sic*] visa est): postulato felicissimi regis Henrici presidio. prospero itinere peruenit ad portum. Anno scilicet regni regis Henrici vij^{i}. sexto prope medium mensis Marcij.

to fill, though apparently not from a leak. For a fortnight the crew did little but bale out the ship, and then in despair they anticipated the advice given in similar circumstances to the man who said he did not know any prayers, "Well, do something religious, anyhow—take a collection." A collection they did take, and appointed the helmsman to convey it to Windsor. The weather immediately cleared, the baling was successful, and they finished their journey in safety.)

140. Ralph Gabbott had for three years been ailing, all bent and crippled; but when he had bent a penny in the blessed King Henry's honour, he recovered his old health by a sudden and wonderful change; this on the 19th of May in the sixth year of King Henry the Seventh.

(Gabbott lived in Northamptonshire, but no place-name is given, and the miracle would not have been investigated anyhow. His trouble must have been some kind of paralysis, which had kept him three years on crutches; he was cured in the night after bending his penny.)

141. Thomas Stephen, who had cut through his foot with an axe, recovered the blessing of health after invoking that renowned servant of God, King Henry (the flow of blood stopping); and that without any kind of remedy. In the year aforesaid.

140. Quomodo Radulphus Gabbott (qui per triennium fuerat languidus, curuus et impotens): postquam[1] ad beati regis Henrici memoriam denarium plicuisset: miro satis euentu et subitaneo pristinam conualescenciam recuperauit. Anno regni regis Henrici vij[i] sexto. xiiij[o] kalendas Iunij.

141. Qualiter Thomas Stephyn (qui pedem suum securi presciderat) post inuocacionem preclari famuli Christi regis Henrici (subito sedato cruoris fluxu) absque vllo medicamenti genere sanitatis beneficium est adeptus. Anno iam prefato.

[1] (desperato artis humane solacio) *struck out.*

(On February 11th, 1491, at Wakering in Essex. Investigated but not verified. The foot was cut through all but the skin, and being alone he must have bled to death in the ordinary course.)

142. A young boy of six months old, called George (son of Thomas) Trevagnes (?) was caught and hanged to death in his own cradle; but when his mother lamented much and cried continually to the blessed King Henry, he awoke and drew breath again suddenly.

(This was on Aug. 22nd, 1491, at Brackley in Northamptonshire, uninvestigated. Brackley might well provide a home for King Henry's cultus, for its free school was founded, in the middle of the fifteenth century, by that same William of Waynflete who protected Eton from the dangers that threatened it under the dominion of the Yorkists. The child was holding a rattle (called *crepundium*; our chronicler speaks of it as if it were an interesting new invention), and managed, while its mother was asleep, to hang itself from the cord attached to the rattle. She awoke to find it dead, and for a long time her prayers were unavailing, but the end was as it should be—the bent penny and the sudden recovery.)

143. A boy of eleven years, called John Sharp, who had been ailing full five years with a great cancer in his mouth, at last, being commended by his father to blessed Henry's prayers, was restored as it were in a moment.

142. Qualiter infantulus quidam semiannis nomine georgius filius Thome Treyuagnes[1] in ipsis cunis illaqueatus. suspensus et mortuus: post plurima matris lamenta. postque iugem inuocacionem beatissimi regis Henrici. resuscitatus ilico respirauit.

143. Quomodo puer quidam annorum vndecim dictus Iohannes Sharp (qui cancro in ore crescente. mira egritudine toto quinquennio laborarat) commendatus tandem a patre beati Henrici precibus: fuit quasi subito releuatus.

[1] ? Treynagues.

(On June 14th, 1491, at Playden, near Rye in Sussex. The marginal note on this is *mater introducta*; but whether she failed to provide other witnesses, or whether the boy, considering his age at the time of the miracle, ought to have been "introduced" himself, we can only guess.)

144. The horse of one Thomas Massy, which was pierced by an iron prong and so put its rider in great jeopardy, stood quiet at once when King Henry's aid had been invoked, and was there and then healed without any remedy.

(Massy was a farm-bailiff of Godmanchester in Huntingdonshire, where miracles were not investigated. He was riding with a pitchfork in his hand, and this dropped by accident and stuck in the ground point upwards. He reined up suddenly; the horse reared and came down on the pitchfork, driving one prong through its side.)

145. A young girl of fourteen years, called Anna Sweeting, fell ill of the sweating sickness, and died suddenly, yet at the invocation of the blessed King Henry she was restored to the enjoyment of this life and grew well again. In the sixth year of King Henry VII.

(Miracles were ordinarily investigated in Surrey, but this—at Banstead Down—does not appear to have been. The *miraculée* must have been a near neighbour of Thomas Attwood (see No. 9 above). Anna was a maid in the

144. Qualiter equus cuiusdam Thome Massy (qui stiga ferrea perfossus[1] ascensorem suum nimium perturbarat): inuocato beati regis Henrici presidio: stetit continuo mansuetus. sanus que ilico absque vllo medicamine effectus est.

145. Qualiter iuuencula quedam annorum xiiij. dicta Anna Swetyng (plaga pestiferi sudoris infecta) quasi subito expirauit. sed ad inuocacionem beati regis Henrici rursus ad vsum seculi reparata conualuit. Regni Regis Henrici vij[i] anno sexto.

[1] multum que insaniens *struck out.*

service of one William Belfield, and it was while her mistress was away at a funeral that she developed this strangely appropriate complaint. The mistress, on her return, found her to all appearances dead, and went back to arrange for another funeral; meanwhile, the women who were to sew up her shroud detected some beating of the heart, and then prayed to King Henry, upon which she woke up as from a heavy sleep. There is no evidence that King Henry had been appealed to *before* she shewed this faint sign of life, and perhaps for this reason the miracle was considered doubtful.)

146. Margaret Coterell had been so beset with the fever of the plague, as that she was covered with blotches all over, and went at last into a mad fit. Her servants, however, took her measurements both ways, and so commended her to the most holy King Henry; which done, she obtained the mercy of restored health.

(In 1492, at Whiteparish, near Salisbury. The chronicler has given this quite accurately as *parochiam quae vulgari appellatione Whytt vocatur*, which the marginal annotator has misunderstood, and repeats simply as "Whyt." The miracle was not proved on investigation. It is another case of instantaneous recovery from plague; on this occasion, the servants "measured" the patient while she was raving (see on No. 39), a proceeding which she afterwards approved, ordering that "this measure of her body should be fashioned in wax." She also bent a penny. The disappearance of the spots was instantaneous; the curing of the ulcers, as usual, took longer.)

146. Quomodo Margareta Coterell'. que vsque adeo pestilenciali febre vexata fuerat. vt maculis plena. eciam in insaniam verteretur: postquam a ministris fuisset bina dimensione mensurata. regi que Henrico sanctissimo commendata: pristine sanitatis solacium sit adepta.

147. John Noble, smitten with the like affliction, had lain for seven hours' space to all appearance dead, when, suddenly restored to life through the merits of the holy man aforesaid, he declared that he felt nothing of his former pains, and incontinently recovered.

(At Elstree in Hertfordshire; uninvestigated. Noble did not need any subsequent medical treatment.)

148. One desperately wounded by robbers and left for dead in the roadway, escaped the death wherewith he lay threatened; and this through the merits of the Blessed Mother of God and of that renowned man, King Henry, the Blessed Virgin herself appearing to him in a night vision.

(This is an incident from the Welsh border, and its geography is particularly difficult to locate. The hero of the story is William Young, one of the King's bailiffs, who had been collecting rents from the "royal castle and estate" which the vulgar call "Sandgate et Hammenett." Returning from this spot, he was attacked by robbers at "Newnham brygge." The royal castle is said to stand "within the Eastern borders of Wales." The Newnham Bridge of to-day is near Tenbury; and if we could take the "Eastern marches of Wales" in quite a wide sense, the

147. Qualiter[1] Iohannes Noble simili plaga percussus (qui et septem horarum spacio iacuerat prorsus vt mortuus) prefati sancti viri meritis subito reuiuiscens: nichil se sentire pristini doloris professus est. statim que conualuit.

148. Quomodo quidam a latronibus immanissime vulneratus. et in via relictus vt mortuus. meritis beatissime dei genitricis et preclari viri[2] Regis Henrici intentatam sibi mortem euasit. Cui et[3] ipsa beata virgo nocturna visione[4] apparuit.

[1] quidam *struck out.* [2] viri *interlined.* [3] *Altered from* scilicet. [4] nocturna visione *altered from* (in) sompnianti.

identification becomes possible: and Hamme Castle then suggests itself as a solution. If we interpret "Wales" strictly, then Newnham will presumably be that on the West bank of the Severn—the bridge cannot have been over the Severn, which is far too broad there—and the name Hammenett might perhaps be connected with the Ammon valley, near Swansea (the marginal note has simply "Sandgate et Ammon"). Ten robbers, in any case, lay in wait for Young at the hermitage close to Newnham Bridge, and left him with twenty-two severe wounds on head and body. He prayed to our Lady and King Henry that he might not die till he had seen a priest. He had, that day, fasted in our Lady's honour, and she appeared to him in a vision, telling him to visit her shrine at Milan; this he set out to do, but left a wax portrait of the incident at Windsor on the way. February, 1492.)

149. John Curyer, who had been seven years lame, so that he walked upon a wooden prop for support, called humbly upon King Henry; whereat the disease left him as it had come, and he, visiting the tomb sound of limb, gave God the honour that was due.

(At Bridgnorth, Salop, where there was a chapel of King Henry at the bridge; not investigated. The trouble seems to have been caused by a partial paralysis; there is a certain archaeological interest about this early specimen of wooden leg: "a shin-bone of wood was made for him artificially, which was attached to his knee, and there it sustained the place and office of a leg." This was on the 10th of May, 1492.)

149. Qualiter Iohannes cognomento Curyer, qui fuerat septennio claudus, ita vt ligneo podio sustentatus incederet: post humilem inuocacionem gloriosi regis Henrici (eodem modo quo ingruerat morbo recedente): sanus ad eius tumbam adueniens. dominum ut decuit adorauit.

150. A little boy called John Searle was gored by an ox and his life despaired of, his throat being pierced through; yet by the merits of the most blessed King Henry, he quickly won back his health without any aid of earthly skill; and this in the fifth year of our Lord King aforesaid (1490).

(At Cheriton Bishop, near Exeter; investigated but not verified. It is difficult not to feel that John was somewhat to blame; or perhaps his stepfather, John Berow, who allowed him to goad the oxen in his plough. One of them had too much of it, with the results described above. After the appeal to King Henry, the flow of blood stopped all but three drops, and the boy walked home with his stepfather.)

151. Agnes Billing gave birth to a child happily enough after a greatly delayed pregnancy, through the blessed King Henry's merits, and that on the day prophesied to her.

(At Wimborne Minster in Dorset; investigated but not verified: the date of the depositions at Windsor was Nov. 10th, 1497. Two neighbours, John Littlesea and John Clavell, attested the facts; but since the miracle lies more in the disease than in the remedy one may be pardoned for suspecting medical inaccuracy. The vision which foretold the birth of the child on St Faith's Day, if it was a vision, is a curious one: a complete stranger of

150. Quomodo puerulus quidam dictus Johannes Serle cornu bouino percussus. et transforato gutture penitus desperatus. beatissimi regis Henrici meritis. absque omni scilicet medicine materialis auxilio cito sanitatem promeruit. prenominati domini regis Henrici vii^{i} anno quinto.

151. Qualiter Agnes Byllyng (que duos annos. bis que duos menses pregnans peregisse refertur): felicissimi regis Henrici meritis. celitus sibi assignato die. partu satis fausto liberari promeruit.

her own sex came and delivered the message, adding that it was at King Henry's prayers that this favour was being shewn to her; she then disappeared.)

152. Agnes Sulton was sick of a ſtrange disease for full seven years, yet after devout supplication to the glorious King Henry quickly recovered her health.

(She was a Londoner, living in the parish of "St Clement's outside Temple Bar"; the miracle was never inveſtigated. The sickness, which can hardly be identified from the vague description of it, laſted from 1491 to 1498.)

153. A girl called Joan Hudd was for full three years worn down by a ſtrange infirmity, and her life despaired of; yet she recovered the blessing of reſtored health by calling on the moſt devout King Henry.

(This was "at the place called Beyneſt, near the city of Bath"—a place which it seems difficult to identify. Is it possible that Batheaſton, which is called Batheneſton in one early edition of Camden, and appears as Bancaſton —no doubt a misprint for Baneaſton—in his map, is here alluded to under an old name? The miracle was inveſtigated and verified.)

Further, there was in the place men call Beyneſt, not far from the city of Bath, a girl who from her youth, nay almoſt from her cradle, had been troubled with sore

152. Qualiter Agnes Sulton admirabili valde egritudine pleno septennio laborans: poſt deuotam interpellacionem gloriosi regis Henrici cito sanitatem recepit.

153. *Qualiter puella dicta Iohanna Hodd mira infirmitate toto triennio fatigata, imo penitus desperata: interpellato deuotissime rege Henrico beneficium accepit priſtine sospitatis.*

Loco preterea qui vulgo Beyneſt appellari consueuit (haud longe positam habens urbem Bathonie) puella quedam ab ineunte etate. vel ipsis fere cunabulis. grauissimis admodum tenebatur afflicta doloribus. Cuius

pains. For her left arm and side, that had great ulcers shewing on them, had so rotted and wasted away with foul decay, that she grew weaker day by day, worn out with the corruption and with the unceasing pain she suffered. She had now been thus ailing for no less than three years; and when her own age had scarcely passed six winters, she bore upon her now the presages of imminent death. And although her parents did their best to relieve her with their love and unwearying care, spending much on her both of wealth and of labour, and many kinds of remedy had been tried (yet all in vain), there was no human skill left, no appliance of simples or of bandages that could avail the dying child. None that looked upon her but gave it as their considered judgment that within a little while she would surely be numbered among the dead.

videlicet brachium latus que sinistrum (exortis quibusdam mire magnitudinis vlceribus) adeo iam computruisse. adeo que fetida contabuisse sanie cernebantur: vt tum putore nimio tum intolerabilium penarum continuo cruciatu. puella indies[1] fatigata deficeret. Nichil quippe minus quam toto triennali[2] spacio laborarat. Ast vbi[3] ipsa etate sua vix sex[4] perimplesset annorum curricula: ecce iam vicine mortis indicia preferebat. Quam sane licet[5] parentum cura et sollicitudo continua[6] refouebat. (quorum scilicet et sumptibus et industrijs multa consumpserat) et multo labore perquisita (sed incassum vtique) medicinarum genera: nulla tum ars humana. nulla inquam vis herbarum aut vnguentorum fomenta moribunde puellule poterant subuenire. Omnium profecto estimacione atque[7] iudicio (quos eam contigit intueri) iam tunc mortuorum computabatur numero socianda. Quocirca: oppressi parentes

[1] indies *interlined.* [2] *Altered from* triennij. [3] sex *struck out*: ipsa etate sua *added in margin.* [4] sex *interlined.* [5] *Altered from* sane licet hanc. [6] *Altered from* non pigra. [7] *Altered from* et.

Her parents, therefore, loving their daughter dearly, sorrowed with great anguish of heart for her: and, being at last advised of the widespread renown of the noble King Henry, they asked for the consolations of the Divine Pity all the more boldly as having found in him a patron and an advocate. So they vowed both of them that they would take their daughter to his sacred tomb, the better to honour it, or rather to adore Christ himself with all humility in that place: whereupon the cruel tides of pain that ran through her began to ebb somewhat. And soon after, the foul flow of that discoloured matter dried up, the girl returned to her former health, a thing which many had held to be impossible. And indeed, on that very day when the whole Church within the province of Canterbury keeps the feast of the Saints' Relics, she was brought before the holy man's altar by her parents, and so happily

mestissime mentis angustia (carissimo quippe affectu suam sobolem diligebant) excitati que tandem clarissimi viri regis Henrici celeberrima fama: eo fiducialius diuine pietatis solacium expetebant: quo illum habere aduocatum mererentur et patronum. Postquam ergo venerandi sacri eius monumenti gracia[1] imo Christi inibi suppliciter adorandi: illuc se suam filiam adducturos deuouisset vterque[2]: cito vtique ceperunt estuantes illi penarum cruciatus mitescere. Pauloque posthac, exsiccato tam liuide saniei fluxu horribili: (etsi multis id foret incredibile) ad pristinum incolumitatis statum, puella reducitur. Que reuera (ipsa die dominica. qua consueuit[3] vniuersa ecclesia cantuariensis provincie speciali memoria sanctorum reliquias venerari): eciam ad altare sancti viri. ab ipsis suis genitoribus presentata. (non sine plurimorum

[1] gracia *altered from* votum effecisset vterque.
[2] illuc...vterque *interlined.* [3] consueuit *altered from* moris est.

promoted his glory amid the rejoicings of very many. All this in the year aforementioned.

154. Master Richard Hynstoke was pestered with a plague of pricking pimples; but when King Henry of blessed memory appeared to him in a dream he quickly recovered health, and that without any aid of earthly remedies.

(He was parish priest of Cumnor, "not far from the noble University of Oxford," where his case was investigated but not verified. His complaint, which is described as highly contagious and practically incurable, almost as bad as leprosy, would suggest small-pox, were it not that so much emphasis is laid on its external manifestations. He had a waking vision one night, in which King Henry came to him, tall and fair to look upon, and put out a hand to touch his side, with the words: "Let no sadness move thee, nor no fear cast thee down, for thou shalt enjoy that health thou desirest very soon." The vision was in Passion-tide of 1499, and he made his pilgrimage on the 1st of July following.)

155. The blessed man Henry delivered a little boy, son of Robert North, from the same contagious scourge, by a very wonderful miracle.

congratulacione) eius gloriam feliciter ampliauit[1]. Anno superius iam pretacto[2].

154. Quomodo Magister Ricardus Hynstoke porriginosa peste pustularum percussus: apparente sibi beate memorie rege Henrico. absque omni medicine materialis auxilio. citissimam sanitatem promeruisse refertur.

155. Qualiter beatus Henricus paruulum quendam filium Roberti North' ab eadem contagiosa peste (qua diutino laborarat) stupendo valde miraculo liberauit.

[1] feliciter ampliauit *altered from* publicauit.

[2] superius iam pretacto *altered from* dominice incarnacionis Millesimo quadringentesimo nonagesimo nono.

(It is clear from the following story, No. 156, that the North family lived in London, close to the Thames. Even this information is only given casually, and the circumstances of the two miracles were therefore never investigated. It is the more unfortunate, since this story is a strange one and admirably told. The boy, then about four, was especially disfigured by a growth of some kind on his upper lip, the result of this same incurable disease. The mother, one day, complaining of her lot, entrusted the boy to the care of King Henry; the boy, as if he had understood what she said, left the room; and was next seen rolling in the mud "like a sow in its wallow." He then shouted to his mother, "Don't cry any more; King Henry has thrown me on the ground, and rolled me about till my lip bled. And he has told me to come to him, riding with you, mother, and not on my wooden horse"—the chronicler is careful to explain that children use sticks as toy horses. He made a rapid recovery, after having been infected with the disease for three years, and came to Windsor on the 22nd of July, presumably in 1499. The chronicler adds that, although it will be hard to believe for those who did not see it, he feels bound to state (because it is the account given at Windsor itself) that the boy came to the shrine shouting out in praise of the servant of God as if he could see him there.)

156. The sister of the little boy above named drowned to death in the great river Thames, but received the breath of life again after tearful invocation of this most blessed man.

(The boy—it is a pity we do not know his name, for he was a good boy—had a sister called Joan, who (apparently at this same time) was seven years old, and fell into the Thames. She was an hour under water, and

156. Quomodo puella soror prefati pueruli in flumine magno Thamisie submersa et mortua: post lacrimosam inuocacionem huius felicissimi viri. vitalem spiritum rursus recepit.

everyone wanted to bury her, but Robert and Katherine North knew better than that now. Mr North bent a penny over the girl's forehead, and she gave a slight moan, then came fully back to life. This was on July 15th, and she cannot have been much the worse for it, for on the 22nd the whole family went to Windsor, as described above. This is the second child King Henry rescued from his own river—cf. No. 116 above.)

157. Joan Reynolds, who was dead of a violent attack of plague, and now even sewn up in her shroud, won restoration to life when the glorious King Henry was invoked in her behalf.

(This was also on July 22nd, but apparently of the preceding year, 1498. It happened near the *latissaquense cenobium*[1] at Cliffe—the part of Lewes that rises up the slopes of the great hill that bounds it on the east. It was investigated, but not verified. Her friends, when Joan was clearly very ill, had five Masses said for her—which is, curiously, the only reference to Mass intentions in the whole chronicle—but she still grew worse, and it was only when the shroud had already been sewn up round her body that her mother had recourse to the prayers of King Henry.)

158. Richard Herdman was troubled for more than six months' space with total blindness, but when he had devoutly made appeal to the blessed King Henry recovered clearness of vision in both eyes.

157. Qualiter Iohanna Reynald, que ex vehementi plaga pestilencie mortua fuerat, ipso que inuolutro iam amicta: contra spem fere omnium. ad vitam reducitur. interpellato pro ea[2] glorioso rege Henrico.

158. Qualiter Ricardus Herdman vltra sex mensium interualla. plene cecitatis perpessus incomoda. post inuocacionem predeuotam pijssimi regis Henrici vtrius que ocelli claritudine donatus est.

[1] I cannot find the meaning of this name, unless it be some strange attempt to Latinize the word Lewes. The monastery was Cluniac.

[2] pro ea *altered from* primitus.

(Like the other Lancashire *sanatus*, No. 133, he seems to have come from a region which has never lost the faith, for "Pulton in Lancashire" *sans phrase* must surely be Poulton-le-Fylde. The case was not investigated. He was so completely blind that he could not even distinguish light and darkness. The miracle was registered on the same day as No. 157.)

159. William Wotton, who had been driven to madness by the pain he suffered, at last saw a vision of the blessed King Henry, and both soundness of mind and health of body were graciously restored to him.

(At Lindfield, in Sussex, which unfortunately makes it difficult to connect his very Etonian name with the Wottons of Boughton Malherbe. He was kicked on the leg by a horse, and went mad with the pain of the injury. No details are given of this vision. Wotton left his crutches at Windsor on the 2nd of July, 1499. This case was investigated, but not verified.)

160. A boy who had remained altogether dumb up to his tenth year received the faculty and use of speech in a short time when he had been at last promised to King Henry by both his parents.

(This was in Devonshire, but the names of the family and their residence have been suppressed—one feels, intentionally. "Promised to King Henry" seems only to mean that a pilgrimage was promised; there is no evidence that the boy went to Eton.)

159. Quomodo Willelmus Wotton (quem in amenciam vis doloris impulerat) viso tandem beato rege Henrico: et mentis sobrietatem et corporis sospitatem[1] graciose obtinuit.

160. Qualiter puer quidam vsque ad annum decimum mutus omnino permansit. qui promissus tandem ab vtroque parente beatissimo regi Henrico. loquendi facultatem in brevi accepit et copiam.

[1] *Altered from* integritatem.

161. A girl of seven years fell into a well of water, and after half an hour's space was taken out lifeless; yet she recovered the breath of life again through the blessed King Henry's merits.

(At Staplehurſt in Kent; proved on inveſtigation.)

There is a certain Dame Margery Hacket (?) ſtill resident at Staplehurſt, in the county of Kent, that once sent out a little serving-maid of hers, scarce yet seven years old, to draw water from a well not far off; and this on the eighteenth day of June in the year aforementioned. And the girl, managing the bucket she had with her rather carelessly—it was a wooden bucket—suddenly loſt her footing and fell into the pool. Now the well was deep enough, and so full at that time that there was no need of a winch. So, since nobody ſtood by that could bring her aid, and she was in no position to help herself, she was soon swallowed up by the water, and went to the bottom

161. *Quomodo puella quedam septennis in puteum aque dilapsa, poſtque semihorale spacium eleuata prorsus exanimis: beati regis Henrici meritis vite rursus recepit spiraculum.*

Moratur adhuc inter confinia Cancie loco Stapulhyrſt' Appellato matrona[1] dicta Margeria cognomento Harechytt. Hec ancillulam suam vix adhuc annorum septem ad hauriendam aquam e puteo (qui aliquantulum procul diſtabat) dudum emiserat. die videlicet mensis iunij[2] decimo et octauo. Anno quo supra. Puella autem vas quod habebat minus caute intromittens (erat quippe
Fol. 106*b* amphora quedam | lignea) subito deficiente gressu. dilapsa eſt in ſtagnum. Erat autem puteus satis altus. tum aqua Adeo plenus vt hauritorio non egeret[3]. At vbi non adesset quispiam cuius auxilio fungeretur (neque enim se ipsam iuuare quouismodo potuit): mox ab vnda surrepta. quasi

[1] *Altered from* mulier. [2] *Altered from* iunij mensis.
[3] aqua...egeret *interlined*; *altered from* Adeo tum aqua.

like a lump of lead. And now, as she delayed her return, and that already far beyond the usual, her mistress came out from the cottage to find what was become of the girl; and she went in some wonder and anxiety, as if the fear of some fatal happening knocked already at her heart. And when she came near, and found the bucket floating in the middle of the well, she took that for sure proof that all was over; and returning, hastened to tell her servants what was befallen: for what could one old woman do in such an extremity?

There was one lad she knew to be at home, an active young man and strong, Thomas Stokes by name; and him she called to her incontinently. So he, delaying for nothing, went on ahead with all speed to the well, and, when he had assured himself that the girl had fallen in, leapt there and then into the pool; and so standing in the

plumbi massa ferebatur in fundum. Cum ergo moram faceret[1] (solito enim multo[2] diucius iam tardarat): processit et mulier e tugurio[3] cupiens quidnam puelle contigisse agnoscere. Porro non absque admiracione vel metu quodam exierat. Iam enim fortasse eius mentem sinistri cuiusquam euentus suspicio titillabat. Itaque vt approximauit. cernens in medio puteo vasculum enatare: certo perinde accepit indicium perijsse puellam. Mox igitur retrouersa. festinauit nunciare domesticis. non enim valebat in ea re sola anus[4] facere quicquam. Filium itaque quem domi sciebat[5]. Iuuenem quidem strenuum et robustum. vocabulo Thomas Stokes protinus euocauit[6]. Qui omni postposita mora. cucurrit preuius et[7] festinus ad puteum. cognito que introlapsam virginem: sese ilico[8] in stagnum

[1] *Altered from* longe. [2] *Altered from* facere videretur. [3] suo *struck out.*
[4] anus *interlined.* [5] sciebat *altered from* reliquerat: protinus euocauit.
[6] protinus euocauit *interlined.* [7] preuius et *interlined.*
[8] *Altered from* protinus.

water breaſt-deep caught her with his feet (so sunk was she in the mire of the clay) and pulled her, ſtill with his feet, to the brink again; then he put out his hand at laſt, and by his own ſtrength lifted her out, with neither feeling nor breath any more left in her. And indeed, who could suppose that any breath of life would be left in one that had been sucked under by such a flood of water, and that for half an hour's space?

The cry had gone round by this, and a crowd of neighbours gathered to the spot: no lack of numbers now, but now they found that no aid of human skill could anything avail her: there was nothing left for them to do, they said, but the office we owe to all dead persons, I mean the office of burial. Yet the young man aforesaid, being moved by a more lively faith than any other of them, made a vow in the name of the supreme Goodness that he would by no means nor on no occasion taſte any kind of flesh or fish

dedit. ſtans que ad mamillas vsque aquis immersus: pedibus puellam repperit. limo profundi scilicet obuolutam. pedibus que ad marginem rursus reduxit. Sic que demum extensa manu. solus ipse leuauit. omni prorsus sensu, omni spiritu que carentem. Quis enim eſtimat posse eam[1] vitalem spiritum retinere: quam semihorali spacio, aque tanta inundacio obsorbuisse[2] cognoscitur? Itaque iam[3] exorto clamore: affuit ilico turba proximorum. Fitque cetus non modicus. Nichil tamen omnino valere in eam humane prouidencie curam comperiunt. Sed nec aliud quiddam agendum exiſtimant: quam quod vniuersis debetur obeuntibus. ipsum[4] officium funerale. Prefatus autem adolescens (qui ceteris omnibus ardenciori fide pollebat) in misericordia altissimi votum vouit. nullo se modo. nulla ve necessitate quoduis genus carnium aut piscium

[1] *Altered from* puellam.
[2] obsorb *altered from* op.
[3] *Altered from* Vnde nimirum.
[4] videlicet *struck out.*

till he had visited the shrine of that most renowned man, King Henry. And now, either knee bent, he fell on the ground worshipping, the more part of those that stood by doing the like; and so with loud and hearty prayer called for Christ's mercy and his Most blessed Mother's, and the assistance of King Henry of happy memory, for her need. And at last, after about an hour's interval, while they still looked on and beat their breasts, the girl suddenly began to breathe again. And forthwith the breath that returned to her was seen to have gained as complete mastery of the poor child's frozen limbs, as if it had never been cast out from its dwelling-place at all. This miracle so notably wrought, the young man had great joy and comfort in God's mercy; and, not forgetting his promise, he came to Windsor with his step-father on St John Baptist's Nativity, seven days after, having already fasted

(quousque illius clarissimi[1] viri regis Henrici sacrarium visitasset) penitus gustaturum. Iam iamque (vtroque poplice incuruato) adorauit pronus in terram. (quod et circumstancium plurimi pariter effecerunt). Christi clemenciam super eam et beatissime[2] dei genitricis. ac felicis[3] recordacionis regis Henrici tam deuotis quam sonoris precibus conclamando presidium. Denique facto interuallo quasi hore vnius, adhuc scilicet intuentibus eam et plangentibus illis: ecce cepit subito respirare virguncula. Adeo que continuo extincta illa frigorosi corpusculi[4] membra. rediens spiritus occupasse iam cernitur: acsi nunquam fuisset[5] vel modicum e suis sedibus propulsatus. Hoc ergo sic[6] patrato miraculo. iuuenis gratulabundus exultat in domino. Memor que promissi. vij° posthac die. id est ipso festo natiuitatis sanctissimi precursoris domini (iam enim compleuerat sex saltem[7] dierum ieiunium) apud

[1] *Altered from* prestantissimi. [2] *Altered from* beate. [3] *Altered rom* felicissime. [4] *Altered from* corporis. [5] fuisset *added in margin.* [6] sic *interlined.* [7] sex saltem *altered from* septem.

full six days; and so paid the vows and offerings that he had promised in the devoutness of his heart.

162. A young boy of three years had swallowed a very great pin of brass, and seemed to be in grave peril of death; but both his parents vowed that they would go on pilgrimage to the blessed King Henry's tomb, and he threw up the pin again, having taken no harm of it.

(At London, in the parish of St Dunstan's in the East. Investigation was not attempted. The chronicler himself seems to relate it as if the facts were not very well established; perhaps the depositions were not formally taken at Windsor. The boy's name, or his father's, was Thomas Garat; the date was St John the Baptist's Eve, 1499.)

163. John Williams, who had been struck dumb by a strange mishap, was first comforted by a prophecy sent from heaven through King Henry, and then, praying from his heart before the holy altar dedicated to him, recovered the gift of speech, by his mercy who gave us speech.

Wyndesore cum suo vitrico illuc adueniens, debita deuoti animi vota persoluit et munera.

162. Quomodo paruulus quidam triennis (qui deglutito pergrandi quodam spintere eneo, periclitari mortis ambiguo videbatur): post emissum vtriusque parentis votum visitandi beati regis Henrici sepulcrum, id ipsum sine dampno rursus euomuit.

163. Quomodo Iohannes Willyams (qui miro euentu effectus fuerat mutus) accepto primum a beato Henrico celesti oraculo, dehinc dum coram sacro eius altari genuflexus oraret mente: propiciante ipso oris factore, oris rursus recepit facundiam[1].

[1] *This entry struck out:* 13 Qualiter homo quidam satis honestus, (cuius tibia sinistra medio crure totaliter fuerat amputata) missus tandem a beata virgine (que ei bis visa est) ad preclarum felicissimi regis Henrici monumentum: et mutilati membri redintegracionem et consternati animi hilaritatem promeruit.

(This was at Malpas, described as a little town in the neighbourhood of the more famous town of Whitchurch, but correctly assigned to Cheshire. There was no investigation. The dumbness arose from terrible pains in the tongue; it was clearly not complete, for when he came to Windsor he shouted, or rather bleated like a ram, so that at first some thought him drunk or mad. His actual cure was the result of kissing a relic of King Henry, a practice not explicitly mentioned anywhere else in this record.)

164. A man called Fremens Oliver (?) was buried under a huge pile of beans and peas; yet by invoking the aid of the most devout King Henry he escaped sudden death, and was taken out safe and sound.

(At "Nethorpe," that is, Neithrop, "in the parish of Banbury." The case was never investigated. The man—one hopes that his name has somehow been accidentally transposed, and that it was simply Oliver Freeman—was in the service of Richard Cotton, a farmer or bailiff. He was stacking peas and beans (stalks and all) on some kind of platform which was used for the purpose when the barns were over-full; and it was when one of the supports of this gave way that he was buried under the load. Very little detail is given either as to his predicament or as to his escape; except that he remained with his body buried for half an hour, until they managed to cut their way to him with sharp scythes. It sounds as if the stalks must have been very closely packed; but probably our chronicler had little time to ascertain the full details of these later miracles, which happened so near the time when he completed his record.)

164. Qualiter quidam Fremens Olyver ingentissima fabarum pisarum que mole oppressus acclamando pijssimi regis Henrici auxilium subitaneam mortem euasit: sanusque deinde ereptus est et integer.

165. William Sprewer, whose perversity of spirit led him to mock at King Henry's miracles, was at last smitten down by a strange blow of the Divine Justice, and, losing health both of mind and body, recovered it only by the same holy man's merits.

(At Cobham in Kent, investigated but not proved. This is the third miracle of the kind (cf. Nos. 53 and 131 above). The bodily pain, which is not specified, came first, then the man was ten days and ten nights without food and without the use of reason. During the whole of this time, he explained afterwards, he was in a sort of ecstasy, his mind dwelling on nothing but the thought of Christ and of the King whose claims to sanctity he had hitherto derided. When at last he recovered ordinary consciousness he vowed a pilgrimage, and his bodily health returned too. He told this extraordinary story at Windsor on the 10th of May, 1500.)

166. Agnes, wife of William Primrose, went blind through terrible pains in her head, and so remained for nearly a twelvemonth, recovering afterwards her power of sight upon a visit paid to her by that noble champion of Christ, King Henry.

(At Heyde, *i.e.* Hythe, in Kent, investigated but not verified. She prayed to King Henry for nearly a year for the recovery of her sight, and was then granted a waking

165. Qualiter Willelmus Spreuer (qui peruersitatis spiritu instigatus. beati regis Henrici miracula deridebat) admirando tandem diuine animaduersionis verbere castigatus: eiusdem sancti viri meritis et mentis sanitatem (quam perdiderat) recuperauit et corporis.

166. Quomodo Agnes consors thoralis Willelmi Prymrose pre nimio dolore capitis excecata post duodecim fere menses (visitante illam egregio Christi athleta rege Henrico): rursus videndi virtute potita est.

vision of King Henry. The bright light in which he appeared was seen by some neighbours, who came to ask if the house was on fire.)

(The eight epitomes of which a translation is given here occur after No. 87 above; but as the numbering of them breaks the chronicler's own sequence of numeration, it seemed best not to insert them there. They are, no doubt, of earlier date than those immediately above in this list. They were perhaps omitted purposely.)

167. A man called William Sir was troubled with long pain through a wound from a petard; yet he quickly regained his health when he had invoked the holy King Henry aforesaid with all his heart.

168. A madman is said to have been very speedily restored to health when the blessed King Henry's aid was invoked on his behalf.

169. A woman in pregnancy gave birth to a child that was still-born and deformed, beyond the use of nature; yet, the merits of the holy King Henry succouring her, the child at once recovered life and straightness of limb.

(This is not the same miracle as No. 125, for in the vernacular account of the miracles this stood 126th, while No. 125 stood 180th.)

170. A strangely shaped bone that swelled out with a cancerous growth from a young man's leg, caused him many pains, so that he was like to have sunk altogether under them; but when he asked for Blessed Henry's aid it fell off suddenly, and the health he prayed for was granted him.

171. Some mariners were surrounded and hotly attacked by pirates, but escaped the peril of captivity by continual calling upon the name of the blessed King Henry; these men were bringing dressed stone from Caen to build the church at Windsor.

(Caen stone was regularly imported at this time, *e.g.* by the Abbot of Westminster in 1460. It was used largely in King Henry VII's Chapel, possibly this identical load, if Henry VII really decided on the translation of the relics to Westminster from Windsor.)

172. Margaret Strodyr was afflicted with a palsy so strange and so grievous that her mouth was twisted right up to the ear, and she became dumb; yet through the merits of the most blessed King Henry she regained both health of body and the power of speech.

173. The eye of one John Webar was altogether torn from its place, and then put back; and the next day, when the blessed King Henry had been invoked, was found to be uninjured.

174. A citizen of Bristol, upon calling with his whole heart for the most devout King Henry's aid, sustained without injury a wound from a cannon, and that of iron.

Indices

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Note on the above list of Names

It is interesting to observe the extremely limited range of Christian names to be found among a casual collection of people, mostly rustics, at the end of the fifteenth century. There are 49 Johns, 26 Williams, 24 Thomases, 19 Richards, and only 38 instances of other names, among which the Henrys and the Roberts account for fifteen. There is only one James and no Charles, which suggests that the popularity of these names dates from the Stuarts. There is no Francis, although there is a Dominic; no Martin and no Michael. The Biblical names do not include an Andrew, a Joseph, a Paul, or a Philip. Among the women, out of a total of 53 names, twelve instances are found of Agnes, nine each of Alice and Joan, seven of Margaret: the most curious fact is that, although there is a Marian among the remaining 17, there is no trace of a Mary. Is it possible that in late mediaeval times parents avoided the name out of reverence?

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